

THE
CHRISTIAN REMEMBRANCER.

DECEMBER, 1839.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life and Times of Archbishop SHARP (of St. Andrew's).*
By THOMAS STEPHEN, *Med. Lib. King's Coll., Author of "The Book of the Constitution," "Guide to the Liturgy," &c.* London: Rickerby. Svo. pp. 640. 1839.

THIS book does good service to the cause of the Church, at a time when its dangers are precisely those to which it was chiefly exposed in the 17th century; it recalls the public mind to read in the events of that period those which may be anticipated in our own, unless the wisdom which history has accumulated for us be turned to its proper account. Popery and Puritanism are the antipodes of each other; but the climates of antipodes are the same: and thus it will be seen, in all periods of our history, that these principles are as identical in their operations and directions, as they are opposite in their enunciation and professions. Our present dangers from the side of Rome are, undoubtedly, considerable; the growing power, insolence, and patronage of the Romish church are formidable, beyond anything which has been witnessed in this country since a Papist filled the throne. Never, since that period of tyranny and persecution, has England seen Papists in the privy council of her monarchs, to advise them on the interests of that Protestant Church which they are sworn to uphold; never has she seen the royal guests, in the royal carriages, proceeding to the mass house; never has she seen papists set over the education of the country. These measures, and many like them, warn us to be prepared: still, however, our *proximate* danger is from puritanism, the handmaid of popery, though little suspected; because on all occasions ostentatiously discarding the livery of Rome; but not the less dangerous for being the more insidious. Puritanism, by confounding Catholic truth and antiquity with Romish fraud and innovation, gives Rome the

benefit of all that is ancient and genuine : and it is natural enough that minds that cannot think for themselves should betake themselves to the teaching of a church, which, by the confession of these ill-appointed opponents, is in possession of an authority which Puritanism does not presume to arrogate. A Church like ours, which defers to catholic interpretation, has some ground to rest on ; but the *authority* of Calvin or Zuinglius cannot be higher than the *authority* of the fathers of Trent ; it is still the authority and the teaching of men. The Romanist, however, it matters not how falsely, arrogates an authority for the latter which the puritan cannot pretend for *his* doctors ; and thus the ultra Protestant, unable to fall back upon any thing but human and recent interpretation, has little chance against an opponent who parades before him, in behalf of opinions equally human, the pretensions of oracular sanction. Puritanism is opposed to Popery, only as prodigality is opposed to avarice, or as cowardice to temerity :

" *Virtus est medium vitiorum, et utrinque reductum :*"

Catholicity lies between both, and at a just distance from both extremes. The sound and sober catholic alone can meet the papist victoriously : it is to the decline of catholic principles in the Church that the advance of Popery may, in great measure, be ascribed ; it is to their revival and prevalence that we must, under Providence, trust for the invigoration and stability of our Zion against the advancing enemy.

Popery is well aware of her obligations to Puritanism. While opposing with the most deadly malignity the reformed *Church*, whether in England or elsewhere, we shall always find her taking by the hand every variation of puritanical dissent, wherever she can use it to further her project against catholicity. No government anterior to that which now unhappily administers the affairs of Britain, ever showed so much partiality to dissenters as that of James II. For them, ostensibly, for Popery, really, was issued the famous "declaration," which the dissenters, one and all, proclaimed and lauded to the skies, and which the bishops of the English Church repudiated, to their immortal honour, and to the maintenance of true religious liberty till the present times. The "solemn league and covenant," the very charter of Puritanism, was the concoction of the cabinet of Richelieu. And, to do the puritanical party justice, they have not been slow to requite their popish patrons. The best friends of the tyrant James were the dissenters : and the best upholders of Maynooth and of the abominations of Dens are the conscientious opponents of church rates.

Popery is our *more powerful* enemy : Puritanism, our *proximate*. It is with puritanism that we have *first* to deal : the main body of the enemy, it is true, is composed of troops from Rome : but the advanced

force is supplied by Geneva. To return then from our digression, if such, in truth, it be, we repeat that whatever calls the attention of the Church to the character and dangers of puritanism is a seasonable and valuable service.

The life of Archbishop Sharp was good ground of such an argument. Although the history of his times is well known, the peculiar share which he bore in public and private affairs has only been hitherto written in gall, and so much discoloured that his life has been virtually a hiatus in biography. Mr. Stephen has now supplied the defect. We shall take a glance at the subject of his memoir, and then proceed to offer a few observations on the execution.

James Sharp was the son of William Sharp, sheriff's clerk of Banffshire, by Isabel, daughter of Mr. Lessly of Keninvy, in that county. He was born in the castle of Banff, May 4th, 1618. His early piety and learning induced his mother to predict that he would be a bishop; a prediction of which she lived to see the accomplishment. He was educated at King's College, Aberdeen, where he took the degree of M.A. It is said that he was expelled from the university for refusing to take "the solemn league and covenant." It is certain that he was afterwards under the tuition of Drs. Forbes and Baron, both strenuous opponents of that atrocious compact; and at twenty years of age he was obliged to leave Scotland on account of his hostility to it. He took up his residence at Oxford, where he formed the acquaintance of Sanderson, Hammond, and Jeremy Taylor; but being seized with a violent ague, which nearly proved fatal, he returned, by advice of his medical attendant, to Scotland; where he was now in no greater peril than in England; the puritan persecution raging on all sides. Through the patronage of the Earl of Rothes, he was appointed to the chair of philosophy in the University of St. Andrew's. Here, at the suggestion of his friend the Earl of Crawford, he took Presbyterian orders, and accepted the benefice of Crail. It is certain that, at this time, as before and after, Sharp was an episcopalian; so that the charge of having deserted Presbyterian principles is clearly untenable: but he is not so lightly to be excused for having so far deserted his *episcopalian* principles as to accept presbyterian orders. It is true that, at this time, the Scotch bishops were dead, and the English in exile; and, therefore, Sharp might consider this a case of irremediable necessity. This is Mr. Stephen's excuse for him; but in this and many other points we trace a disposition to diminish the failings of his hero which would better become a panegyrist than a biographer.

The clergy of Scotland were at this time divided into two parties: the *Protestors*, or *Remonstrants*, and the *Resolutioners*. The former of these were the partisans of the covenant, presbyterians in ecclesiastical politics, and republicans in civil. The latter consisted of the episco-

pally-ordained-clergy, who, deprived of their bishops, submitted to the presbyterian regimen only because they could not control circumstances, and continued to exercise their ministry. To this party Sharp gave in his adherence, although himself ordained under the new church government. His talents and acquirements rendered him conspicuous, and he appeared on some occasions as the representative of his party, and at others as that of the clergy in general, in negotiations with Cromwell and Charles II. In this capacity he was mainly instrumental in the re-establishment of Episcopacy at the Restoration. We are not prepared to go quite the length of Mr. Stephen in justifying the character of the policy adopted by Sharp or by his sovereign for the consummation of that object: there was, doubtless, a want of that openness which is the best ornament of any cause, and the absence of which is the only circumstance which can inflict injury on a good one. At the same time the peculiar circumstances of the case are to be taken into consideration. The Covenanters had, undoubtedly forfeited all claim to be treated as honest men; and though we cannot approve, in the abstract, the circuitous means by which they were deposed from their usurped authority, they, certainly, had no right to complain of their treatment. They were dealt with according to a far more merciful standard than that which themselves had erected. Their dominion was wholly founded in violence, intolerance, persecution, and blood; while their ejection was, at least, peaceable and bloodless. We must allow for, though we cannot justify, the passions of men roused by a series of the most atrocious invasions of religious and civil liberty which the world ever beheld; and for the feelings of a son whose father had been murdered with every circumstance of indignity for no other reason than his constancy to his religion and his God. Above all, we must recollect the fact, so opposite to what is in general taken for granted, that the people of Scotland were, at that time, actually favourable to episcopacy, and the presbyterian regimen had been forced on them by the iron hand of oppression.

The unanimity of Parliament speaks loudly that the popular feeling was in favour of the restoration of the Church. The malicious perversions of some authors have so impregnated the greater part of our historians with prejudice, that the truth will scarcely be believed. But Nicol, who lived at the time, and spoke the sentiments of the majority, shows that the people were rejoiced at the restoration of their ancient Church. "Now," says he, "let the reader stay a little, and consider the change of the time, and the Lord's wonderful works, and dispensation therein, and to call to mind the days of old; that is, that in November, 1638, and in October, 1639, the covenant was solemnly sworn and ratified in several general assemblies and parliaments. Likewise the league and covenant was sworn and subscribed in October, 1643, and ratified and approved by sundry acts of parliament, wherein the hail archbishops and bishops of Scotland, by the acts of the assembly were deposed, and eight of them excommunicated, as alleged troublers of the peace of the kirk and kingdom, in bringing in the Service Book, Book of Canons, establishing a tyrannical power over the kirk;

for establishing the Articles of Perth, for observation of festival days, for kneeling at the communion, for administration of the communion in private places, for change of the government of the kirk; for their sitting in council, session and exchequer; for their riding, sitting and voicing in parliament; for sitting on the bench as justices of the peace; for their keeping and authorising corrupt assemblies at Linlithgow, Glasgow, Aberdeen, St. Andrews and Perth; for restraining of free general assemblies; and for sundry more causes, specified and expressed in the acts of general assemblies and acts of parliament: for which they were *extirpated*, deposed, and eight of them excommunicated, and lying under the sentence of excommunication ever since; but now received and taken in as governors of the kirk, wherein a great change and alteration may be seen in a few years."—P. 183.

"But now," he continues, "since it has pleased his Majesty, with advice of the honourable lords of his highness's privy council, to restore bishops to the government of the Church in Scotland, as is now declared by the former proclamation, our prayers and supplications shall be to the great Lord of heaven, to bless his majesty with many happy days, to be a nurse-father to his Church, and to make choice of pious and modest men for that government; and that the Lord would endue them (the bishops) with the spirit of their callings and high functions of the ministry whereunto they are called to the glory of his holy name, and profit of this poor kirk and kingdom."*—P. 184.

In the plenitude of his zeal for the covenant, Mr. Wodrow says, that the restoration of the Church in this kingdom "*was iniquity established by law.*"† And Dr. McCrie, in a lugubrious strain, is obliged to admit that the re-establishment of the Church was an act *agreeable* to the great body of the people. "*The great body of the people,*" says he, "through the land, gave that proof of their compliance with the late changes which the parliament had required, by attending the ministrations of prelatical incumbents or curates."‡ We have also the respectable authority of Mr. Douglass, "that *generality* of this new upstart generation have *no love* to presbyterial government; but are *wearied of that yoke*, feeding themselves with the fancy of Episcopacy." And even of Wodrow himself, who further alleges that, "When the law, such as it was, had made way for the prelates, *solicitations* began apace for bishoprics. No great disliker of the prelacy observes, "In September and October this year *many* of the ministers were seeking after the Episcopal dignity."§—P. 185.

In 1657, Sharp married Helen, daughter of William Moncrief of Randerston, Esq. by whom he had a son William, and two daughters, Isabel and Margaret.

In 1661, Sharp was consecrated Archbishop of St. Andrews, having been previously ordained presbyter by episcopal hands. From this period to the year 1668, his biography so far merges in the ecclesiastical history of his country that we think it unnecessary to enlarge on the subject. In the latter year an event occurred which was strictly personal to him, and which but too surely heralded his unhappy fate.

The popular idea of the Scottish Covenanters is greatly at variance with historical truth. They are commonly represented like the martyrs of old, "of whom the world was not worthy;" who "wandered in

* John Nicol's Diary of Transactions in Scotland. Printed by the Bannatyne Club, 4to. pp. 342, 343.

† Vol. I. p. 233.

‡ Testimony of the Ass. Syn. of Orig. Seceders, p. 31.

§ Vol. I. p. 235.

deserts and in mountains, and in dens and caves of the earth." * Poetry and painting set them before us assembled under the dome of heaven to worship the God of their fathers, each man girded with his sword for self-defence against the sanguinary royalists, who hunted them from their retreats, thirsting for their blood, for no other reason than because they ventured to follow the dictates of conscience. Undoubtedly, in the disorderly state of the country, requiring the presence of a military force, many excesses were committed, which cannot be excused or palliated; but the popular picture of the covenanters is any thing but a portrait. They were not proscribed for their religion, but for bearing arms against the government and the laws; and their picturesque assemblages *sub dio* heard less of the gospel of peace than of sanguinary and ferocious exhortations to dip their feet in the blood of their enemies, and utterly to destroy Amalek from the earth. They added practice to their preaching; and Mr. Stephen quotes from Wodrow, the covenanting writer, the following account of an atrocious attempt on the life of the primate, by which it may be seen what was the meaning of "zeal" and "piety" in their vocabulary, and what sort of "gospel" it was that was preached among them.

James Mitchell was a *preacher of the gospel*, and a youth of *much zeal and piety*; but, perhaps, had not those opportunities for learning and conversation, which would have been useful to him. I find Mr. Traill, minister at Edinburgh, in the year 1661, recommending him to some ministers in Galloway, as a *good youth*, that had not much to subsist upon, and as fit for a school, or teaching gentlemen's children. He was at Pentland, and is excepted from the indemnity. *From what motives I say not*, he takes on a resolution to kill the Archbishop of St. Andrews; and upon 11th of July, he waits the bishop coming down in the afternoon to his coach, at the head of Blackfriar's Wynd, in Edinburgh; and with him was Mr. Honeyman, Bishop of Orkney. When the archbishop had entered the coach, and taken his seat, Mr. Mitchell stepped close to the north-side of the coach, and discharged a loaded pistol in at the door of the coach. The moment the pistol is discharged, Mr. Honeyman sets his foot in the boot of the coach, and when reaching up his hand to step in, received the shot *designed for Mr. Sharp, in the wrist, and so the primate escaped at this time*. Upon this, Mr. Mitchell crossed the street with much composure, till he comes to Niddry's Wyndhead, when a man offers to stop him, and he presented a pistol to him, upon which the other let him go. He stepped down the wynd, (lane,) and going up Steven Law's close, went into a house, and changed his clothes, and came straight confidently to the street, as being the place where indeed he would be least suspected. The cry arose, a man was killed; and some rogues answered, it was but a bishop, and all was calmed very soon. The two bishops made all the haste they could to the house where they had been." * —Pp. 380, 381.

Such was the doctrine and practice of the pious and persecuted covenanters. It does not belong to our present purpose to enter on the general subject at greater length. It will suffice for the present to say

* Heb. xi. 38.

† Wodrow's Hist. vol. ii. pp. 115, 116.

that Mitchell's deed met the general approval of the party, who called it, in their phraseology, "a righteous providence." The previous history of the "pious and exemplary youth" is highly edifying. He had, by adultery, already made a step to the higher attainment in piety—murder.

Mitchell fled from Scotland; and it was not until the year 1774 that he was brought to justice, when he had returned to Scotland for the purpose of consummating the horrid deed which had only failed through the direction of Providence; if that could be said to have failed which issued in a murder scarcely less gratifying to the soul of the assassin and his party than the attainment of the principal object. He took up his abode near the residence of the Archbishop, whom he watched so narrowly that the prelate's suspicions were roused, and he communicated to the council his belief that his new neighbour was the man who had before attempted his life. Mitchell thought himself secure; he had been arrested and examined before the privy council shortly after the deed, where he had made a full confession; and had been subsequently informed by the lords justiciary that, if he adhered to that story, he should not suffer in life or limb.* This confession he retracted, and accordingly he was committed for trial; but as no evidence beyond the confession was producible, he escaped. He now therefore returned confident of impunity on this charge, and proportionally careless of exposing his designs. On the Archbishop's information, he was arrested by order of the council, and a pistol, loaded with three bullets, was found on his person. The Archbishop recognised him as the assassin who had attempted his life; and he was tried and executed. He died glorying in his wickedness and lamenting his failure; and, although he was not permitted to preach murder and sedition from the scaffold, he took good care, by the dispersion of papers, that all within his influence should have the means of inheriting his principles. Such lessons were but too well taught and too faithfully learned. The covenanters, after "seeking the Lord's mind" (!!!) in the matter, chose Haxton of Rathillet their captain, and resolved to assassinate the primate on the first opportunity. Haxton declined, on account of a personal quarrel with the prelate, and the ferocious John Balfour of Burley accepted the post with alacrity.

The horrible fanaticism under which this man and his accomplices laboured is, indeed, the only extenuation of their crime; if, indeed, it was not rather blasphemous hypocrisy.

* The object of the Lords Justiciary in making this concession is not very comprehensible; and therefore there is every internal probability that the clerk of the council, as was alleged, inserted this passage in the Act of Council, especially as all the councillors (several on oath) denied that such a concession was made.

Balfour said, "*he was sure they had something to do*; for he being in Paris, at his uncle's house, intending towards the highlands, because of the violent rage in Fife, *was pressed in spirit to return*; and *he, inquiring the Lord's mind anent it, got that word borne in upon him, GO AND PROSPER*. So he, coming from prayer, wondering what it could mean, went again (to inquire the Lord's mind,) and got it confirmed by that scripture, *GO, HAVE NOT I SENT YOU?* whereupon, he durst no more question, but presently returned."*—P. 587.

James Russell said, "it had been borne in upon his spirit some days before in prayer, having more than ordinary overlettings of the Spirit, that the LORD would employ him in some piece of service, or it was long, and that there would be *some great man*, who was an enemy to the kirk of God, cut off. He was forced to devote himself to God, and enter in a covenant with the LORD, and renew all his former vows and engagements against papists, prelates, indulgences, and all that was enemies to the work of God, and opposed the flourishing of CHRIST's kingdom; and that he should not refuse nor draw back, whenever the LORD should enable him and give him strength, though there be never so much seeming hazard; upon the second day of May, at Lessly, 1679, and seeing he had been at several meetings, with several godly men in other places of the kingdom, who not only judged it *their duty to take that wretch's life* and *some others*, but had *essayed it twice before*, and came to the shire (of Fife) for that purpose, and once wonderfully he *escaped* at the Queensferry, for he went down to Leith with the chancellor in a boat; in the mean time they were on the other side coming over, but knew nothing of it; and the LORD had kept them back at that time, he having more blood to shed, for this was about eight days before Mr. James Mitchell was executed; but he said, he was sure that he had a clear call at that time, and that it seemed the LORD had delivered that wretch into their hand, and he durst not draw back, but go forward, considering what engagements the LORD had taken from him the day before; for though the LORD had kept them back formerly, *he doubted not but his offer was acceptable to the LORD*."*—P. 588.

The opportunity which the conspirators desired was afforded them on the following occasion. The Archbishop was on his way from Edinburgh to St. Andrews, where he had some affairs to settle previous to his going to court. The account of the murder we leave to the pen of Mr. Stephen.

On Friday, therefore, the 2d of May, he crossed the Forth, accompanied by his eldest daughter Isabel. On the evening of that day, he reached Kennoway, where he remained all night. Two of the murderers came into that village about midnight, and made anxious inquiries whether the archbishop slept at the house of Captain Seton. Upon receiving the required information, they hastily rode off and joined the conspirators, who, it will be remembered, were on the alert next morning. Dr. Monro waited on the primate on Saturday morning, previous to his leaving Kennoway, and found that his spirits were very much depressed. It was remarked, that on Friday night and Saturday morning he ate and drank very sparingly. He was likewise longer and more fervent than usual in his private devotions; as if he had had a presentiment of his approaching and fearful end. His religious deportment on Saturday morning was so impressive, that the learned and pious Dr. Monro said, he believed he was inspired. On Saturday morning, about nine o'clock, they continued their journey; and the primate, in his conversation, dwelt entirely on the vanity of life, and the certainty of death and judgment; the necessity of faith, good works, repentance, and daily growth in grace; and, as if presaging sudden

* Russell's Account, p. 413.

† Ibid. p. 415.

death, he gave his daughter such pious counsel and advice, as if he had been on his death-bed; her answers to which were so satisfactory, that he embraced and formally blessed her, about half an hour before he was assaulted. As he passed a farm-house, called Magus, he remarked to his daughter, "There lives an ill-natured man: God preserve us, my child!" The name of this ill-natured man was John Miller; and he was certainly in the secret of the murderer's intentions. When the conspirators passed his house, they inquired of him if that was the bishop's coach; but, from fear, he made no answer. His servant-woman ran up to Russell, who made the inquiry, and assured him that it was. It was in Miller's house that the conspirators concerted their sacrilegious purpose. Although he did not join them in perpetrating the murder, yet there is no doubt that he wished them success. The conspirators, except Rathillet, dropt their cloaks at this man's house when pursuing the archbishop, and he, like Saul, kept them till their return. This "ill-natured man" was on the watch for their return, and delivered their cloaks, remarking, "Lord forgive you, sirs, for doing this so near my house, for it will harrie me!"—not for doing the bloody deed itself, but *for doing it so near his house*, and by consequence implicating him.

As the archbishop's equipage drove past the Struthers, he sent a servant to say to the Earl of Crawford, that it was not in his power to wait on him at that time. Soon after passing the farm-house at Magus, between eleven and twelve o'clock, the coachman, looking round, saw the conspirators riding at full speed, pistols in hand, and swords drawn, and hanging from their wrists. He immediately called to the postilion to drive on, for he suspected their pursuers had evil intentions. Finding his coach driven at such increased speed, his Grace looked out to see what was the cause. Russell was by this time so near as to see and recognise the archbishop; and he immediately fired, and called to the rest to come up. The primate urged the coachman to drive on, and he kept on for half a mile before they overtook it. On this the archbishop, turning to his daughter, exclaimed, "Lord have mercy upon me!" "My poor child, I am gone!" During the pursuit, the murderers fired several shots without effect. Anderson was best mounted, and got a-head of the postilion, wounded him in the face; and cut his horse's hams; by which means the coach was stopped, and the conspirators came up. They then fired into the coach, and wounded his Grace two inches below the right clavicle, or collar-bone, the ball entering betwixt the second and third ribs. This pistol was fired so close to his body that the wadding burnt his gown, and was rubbed off by Miss Sharp. This shot, which alone would have caused his death, was fired by George Fleman, who saw his daughter rub off the wadding. Fleman then rode forward, and seized the horses' bridles on the near side, and held them till George Balfour had fired into the coach. James Russell alighted, and taking Fleman's sword, opened the coach-door, and desired "Judas" to come forth, calling him "dog, betrayer of the *godly*! persecutor of Christ's church," &c. The account published by the privy council, says, that one wounded him with a small sword in the region of the kidneys. Russell, when he opened the coach-door, furiously desired him to come forth, for the blood he had shed was crying to heaven for vengeance on him, and thrust his shabel or hanger at him. It was Russell, therefore, that wounded him with the sword. According to his own account, he could not resist the temptation of making a speech; "he declared before the Lord, that it was no particular interest, nor yet for any wrong that he had done to him, but because he had betrayed the church as Judas, and had wrung his hands, these eighteen or nineteen years, in the blood of the saints; but especially at Pentland; and Mr. Guthrie, and Mr. Mitchell, and James Learmonth; and *they were sent by God to execute his vengeance on him this day*; and desired him to repent, and come forth."* John Balfour, who was still on horseback, also commanded him to come forth, and fired his pistol; James

* Russell's Account, p. 417.

Russell desired him again to come forth, "and make him for death, judgment, and eternity."* They called to him to "come out, cruel, bloody traitor;" to which he answered, that he never wronged any man; and added—"Gentlemen, you will spare my life; and whatever else you will please to do, you shall never be questioned for it." They told him there was no mercy for a Judas, an enemy and traitor to the cause of Christ. Balfour again ordered him to come out of the coach. Upon this, Miss Sharp sprung out, and falling on her knees, with tears and prayers, begged her father's life. This tender appeal had no effect on the fanatical enthusiasts; they threw her down, trampled on her, and wounded her. Seeing the brutal treatment of his daughter, the archbishop came composedly out of the coach, and calmly told them, "he did not know that he had ever injured any of them; if he had, he was ready to make reparation; beseeching them to spare his life, and he would never trouble them for that violence; but prayed them to consider before they brought the guilt of innocent blood upon themselves."

The reverence of his person, and his composed carriage, surprised and awed the villains; and one of them relenting, cried, "*Spare those grey hairs!*" but their hot zeal consuming their natural pity, replied—"He must die;" calling him, "traitorous villain, Judas, enemy to God and *his people*"(!) and telling him, he "must now receive the reward of his apostasy, and enmity to the people of God."† He now said, "Well, then, I shall expect no mercy from you; but promise me to spare my child."

Russell says, that the primate said to John Balfour, "I will come to you, for I know you to be a gentleman, and will save my life; but I am gone already, and what needs more?" By this time his Grace felt the pain of his wounds increasing, and that death would ensue though the bloodthirsty murderers had done no more. The privy council's account says, that he directed his speech to spare his daughter's life to one, whom it is supposed that he recognised, as he looked him full in the face. Reaching out his hand to him, the bloody villain started back, and by a mighty blow cut him half through the wrist.

Russell says it was Henderson who cut his wrist. The villanous accounts given by Wodrow and Dr. Burns, say, the archbishop not being prevailed on to pray; and that there was no sign of contrition in him. This was rather an awful moment for the calm exercise of prayer; notwithstanding such was the composure of this good man in his present peril, that he did pray, and that for his murderers too. The falsehood of saying he refused to pray was fabricated for the purpose of blackening his character, and keeping up the delusion in the public mind, that he was familiar with the devil, and practised necromancy. But, so far was he from refusing to pray, as they falsely and maliciously allege, that, seeing all hope of softening the barbarians vain, he requested a short space for prayer. But this the assassins refused, exclaiming—"God would not hear the prayers of such a dog." "I hope," says he, "ye will give me some time to pour out my soul to God, and I shall pray for you;" and presently, falling on his knees, he said—"Lord, forgive them, for I do: LORD JESUS, receive my spirit!"‡

While thus engaged in prayer, one of the traitors, who was some paces off, called to the rest to "spare those grey hairs." This was Haxton of Rathillet, who never dismounted; but when the others threw away their cloaks, wrapt his round the lower part of his face. By Wodrow's account, it is said that the dying martyr addressed to him the words, "Sir, I know you are a gentleman; you will protect me." He represents Rathillet as answering, "Sir, I shall never lay hands on you;" § and then rode a little way off; for all this time he did not alight. By Russell's account, however, which agrees more closely with that of the privy council, this personal appeal, as if to a gentleman, was addressed to Balfour of Burley, who had formerly been his chamberlain, and

* Russell's Account, p. 417. † Fanatical Moderation, Second Letter, p. 65.

‡ Account by the Privy Council.

§ Wodrow, vol. iii. p. 44.

whom he recognised. While his hands were lifted up to heaven, in the attitude of prayer for himself and his murderers, they cut at him furiously on the hands. Balfour gave him one tremendous cut above the left eye, on which his Grace exclaimed—"Now you have done the turn." He then fell forwards; and his head rested on one of his arms, as if he had been to compose himself for sleep. The murderers then cut and hacked the back of his head, as he lay extended on the ground, and gave him sixteen wounds on the head, till they gashed it into one hole. "In effect, the whole occipital part was but one wound." Some of them, to make sure work, stirred his brains in his skull with the points of their swords.—Pp. 594—602.

Such were the men who, to the present day, are held up by dissenters and liberals as the great founders of our civil and religious liberty! such are the fruits of principles recommended to the adoption of the English people by a party professing exclusively to advocate the cause of freedom and liberality! In their sanguinary and intolerant character they but too consistently preserve their affinity to popery. The following mixture of sanctity and ferocity, from which it appears that the murderers had other victims in view, might be fairly paralleled with Pope Gregory XIII.'s commemoration of the St. Bartholomew.* It is an intercepted letter from John Cargill to his brother Donald, "minister of the gospel"—not, however, certainly, "the gospel of peace."

Dear! beloved Brother,

I am glad to hear of your welfare, and that you continue in the faith, which I wish you may retain, and persevere in to the end. You shall know that our forces daily increase, and are now surmounted to the number of ten thousand, and there are daily adding to the number of those who shall be saved. I hope you have heard of the dreadful death of the old fox, who was clothed with the sheep's-skin, and countenanced with the king's authority. *The same was intended for others also*, but it seems God hath not altogether forsaken them, and given them over to themselves; but it may be supposed that they are referred to a greater judgment, which God, in his own appointed time, will cause to fall upon them, and send deliverance to his people, which shall be the daily prayers of him who greets you in the Lord. I am informed the king is sending down five thousand English, under the command of the Duke of Monmouth, to assist the prelatial party, and to suppress *the godly*; but God knows how to deliver *the just* from the hand of their enemies. But I hope, within a few months, we shall see the righteous flourish like a palm-tree, which shall be the evening, morning, and mid-day prayers of your beloved brother in the Lord.

May 3, 1679.

J. C.

We are not quite so well pleased with the execution of Mr. Stephen's work as with its design. Its texture is not sufficiently uniform. The author is not so much a writer as a compiler. He abounds in extracts and repetitions. Hence the book does not read pleasantly. But we cannot sufficiently commend the spirit which pervades it; and in the name of our Church we thank Mr. Stephen for calling the attention of her members at the present moment to the real character of those principles which issued in the murders of Archbishop Sharp, and of so many more pious and faithful Christians.

* The legend on the commemorative medal (PIETAS EXCITAVIT JUSTITIAM) is quite in the spirit of the "godliness" and "righteousness" of Cargill's letter.

ART. II.—*Presbyterian Rights asserted.* By A PRESBYTER OF THE
CHURCH OF ENGLAND. London: Burns. 1839. 8vo. Pp. 39.

SUCH is the title of a most noble pamphlet which has just issued from the press. Its title is not more striking than its matter is important and calculated to arrest attention. There is in human nature a most strange propensity to be ever and anon occupied with some particular section of truth, to the exclusion of the rest. Thus it seems to be the constant business of the advocates of right views, to be concerned in vindicating isolated portions of the deposit entrusted to their care. For no sooner is the rust removed from one spot than it gathers in another, and it would seem as if we were not to hope ever to see at one glance all the fair proportions of truth standing out in their relative fulness and symmetry. Thus of late years it has been the obvious duty of churchmen to draw from their almost forgotten obscurity, the arguments by which in other days the champions of the cross vindicated the divine origin of Episcopacy. It has been necessary in conducting the controversy on this point to be vigilant as well as active, not only to answer what, if substantiated, would be solid objections, but also, so to answer them as to blunt the shafts of ridicule and sneer with which, but a very few years ago, the maintainers of the apostolical succession were invariably met. But then, as the general ignorance which prevailed concerning the rights of the Episcopate was extended to all matters affecting the constitution of a visible ministry, it was not enough to vindicate the powers and commission of the first order of the clergy, with such mere allusions to the second and third as were sufficient to show their subordination to the first. But in proportion as a fact—for the doctrine of the episcopal succession is a *fact*, not a deduction—which for fifteen hundred years had been admitted as unreservedly as the inspiration of the canon of Scripture—in proportion as this fact that Bishops, Priests, and Deacons had always been in the church of God, came to be once more cleared from the mists in which an age of puritanical phrenzy had enveloped it, in exactly the same proportion did those, whom the *fact* convicted of schism, seek to gainsay the evidence on which it had ever been received and held, by the church of Christ. Various were the methods taken to get rid of this truth. In the earlier stages of the controversy, the opponents of episcopal succession denied that there was any such thing as a standing ministry required by the circumstances of the religion of the Gospel. But the practice of the objectors themselves gave the lie to their theory, and the question then became one as to the constitution of such standing ministry, the necessary existence of such a body being conceded. To break a lance with the creatures of the

slavery of Congregationalism was to waste time, and the only tangible form in which objections came, was, that instead of three orders there were only two, and that the presbytery had the power to transmit their functions, in fact, to perform whatever the episcopalian alleges to belong exclusively to the bishop. To meet this, it became necessary to magnify the office of the first order of the clergy, and, by that sad fatality which seems to belong to human nature, of running into extremes, exclusive honour and attention has been but too generally, by high-churchmen, paid to one order, to the exclusion of the rights of the others. And thus the present pamphlet is most seasonable, and we shall quote largely from it. The author thus opens the subject :

The present circumstances of the Church of England, and her future prospects, render it highly important for the clergy of the second order in the ministry to understand their real position in the Church; their duties and obligations to the first order of the ministry on the one hand, and their own rights and privileges on the other.

That a very general ignorance prevails on this subject, it is impossible for any one to doubt. By the generality of our legislators it is unknown that we possess *any* peculiar rights and privileges: they regard us as mere servants of the state, and they look upon the bishops as magistrates appointed to keep us in order. This, too, is perhaps the view generally taken by those of the clergy who are designated low-churchmen. They look upon themselves as ministers employed by the government, and placed by the same government under the control of certain other ministers, who have high secular rank conferred upon them. Some of those who are styled high-churchmen are apt to err in the opposite extreme. Being deeply impressed with the divine right of episcopacy, they forget that the right of the presbytery is equally divine, and draw the hasty conclusion, that episcopacy is a despotism, and that, consequently, to the caprice of their diocesan all the clergy of a diocese are bound, without questioning, to submit. If, without disrespect, I may speak of the bishops themselves, and infer their opinions from their conduct, I should say that they are as divided in their opinion as to their relative position with respect to the other clergy, as any of the parties to whom I have alluded. I believe, that with very few exceptions, there has never existed a body of men more desirous of doing their duty than the existing bishops of the Church of England. But their notion of episcopal duty varies considerably. Some appear among us as spiritual peers, associating with the other clergy, as the lord-lieutenant of the county with the inferior magistrates. These are generally the best, though not the most apparently active, bishops in the Church. They never needlessly interfere with the parochial clergy, but are always willing to assist them: they are the great patrons of learning and piety. Other prelates seem to regard themselves as schoolmasters; indeed I have heard it said of a high-establishment prelate, that his notion of a bishop is, that he is *an examining master* plus a *proctor*. Others, again, consider the whole diocese as one parish, and every parish priest as their curate; thus reducing the clergy, in point of fact, to two orders, bishop and deacon. These are the most busy prelates; but their activity, as we shall see, is not always advantageous to the Church. They seem most of them to have forgotten the *authority, rights, and privileges* of the second order of the ministry, which possesses *authority, rights, and privileges* scarcely inferior to their own. The fourth Council of Carthage decrees, "*ut episcopus in ecclesia et in consessu presbyterorum sublimior sedeat; intra domum vero collegam se presbyterorum esse cognoscat.*"* At the same time,

* Can. xxxv.

these are the bishops who are desirous of obtaining from the state increased power—power to do as magistrates, what *as bishops* they have no right to do. If they obtain an increase of power, our order will be depressed even more than it is now; and this is another reason why it is necessary to let them know what our rights really are.

Now the present writer was a zealous supporter of episcopacy at a period when to speak of the apostolical succession was looked upon as a sign of demerit by many who are now the most able advocates of the doctrine. He may consider himself, in a very humble sphere, as one of those who have been instrumental in opening the eyes of the public to the Scriptural authority of the episcopate.* He does entirely believe that episcopacy is of divine right; and when the deference, on principle, was not paid to the episcopal office which he knew to be due to it, he not only contended for episcopal rights and privileges, but was among the first and foremost, by his example, to maintain them. But he did not do this from any *exclusive* regard to the honours of episcopacy. He was influenced only by his love for the Church of Christ. *Pro ecclesia Dei*, *pro ecclesia Dei*, was his motto then as it is now,—the motto which he hopes will cling to his parched lips as he breathes his last breath. The well-being of the Church requires that *due* honour should be paid to the episcopate; but the well-being of the Church requires that *more* honour than is due to it should *not* be rendered. When we look upon human nature, we find that its corruption, in a great degree, consists of the disproportion which exists between its different component parts; one instinct is disproportionately strong, the opposite and counteracting affection disproportionately weak, and the issue is sin. So is it with the body ecclesiastical: if the episcopal power be disproportionately exalted, so as unduly to depress the presbyterate, the diaconate, or even the rights of the laity, evil must ensue. Of late years the lay influence in the Church of England has undoubtedly been too great, and with a section of the Church there is a desire to increase it: laymen have thrust themselves into the places of the clergy, presided over meetings of a purely religious character, sent forth missionaries together with the bishops, and done almost every ministerial act; and in our towns they are coveting, and, by means of the five-trustee churches, are securing to themselves, the powers exercised by the lay dissenters, of whose tyranny, the most vehement advocates of schism, among dissenting preachers, loudly complain. To counteract this usurpation, the clergy have been zealous in pointing out to their people the rights of episcopacy. But still, when we have done this, there will be a want of proportion, if the rights of the other clergy are forgotten. Let this be always remembered; for the sake of the Church, each order and degree should maintain its rights, and not exceed them. All members of the church of Christ, lay as well as clerical, are consecrated; as of the ancient, so of the spiritual Israel, it is said that they are “a chosen generation, a royal priesthood, a holy nation, a peculiar people:”† the laity are consecrated at baptism to preach the gospel by a holy example; as heads of families, they inherit patriarchal rights, they are to instruct their households in the gospel, and minister at the domestic altar. Over an assembly of families the presbyter is ordained to preside, and to administer the sacraments among them, with or without a deacon. Over an assembly of parishes the

* It is not meant to say, that at the commencement of this century the doctrine was not taught; it was asserted by many of our great divines, by Bishop Horsley especially, and his worthy successor in the archdeaconry of St. Albans, the late Archdeacon Watson, that kind-hearted, humble-minded, venerable, and learned man, “whose praise is throughout all the churches.” But it was a kind of esoteric doctrine, merely whispered among the clergy, not noised abroad among the public, as in our better days. The study of evidences had made our controversialists take the narrowest ground they could find, and every doctrine which they did not think essential, they thought it expedient to withhold.

† Compare Exod. xix. 5, 6, with 1 Pet. ii. 9.

bishop presides; over an assembly of dioceses the metropolitan. The metropolitan is the centre of unity to the provincial (or, as politicians style it, the national) Church; the bishop is the centre of unity to the diocese; the incumbent is the centre of unity to the parish; the father is the centre of unity to the family. If the presbyter unduly interferes with the family arrangements, confusion ensues; and confusion also ensues if the bishop unduly interferes with the parochial arrangements. But when a family in his parish is disorderly, the presbyter is bound in duty to interfere; and so is the bishop to interfere when parochial duties are not properly discharged. Here we see order and regularity strictly preserved. If the layman, on the other hand, intrudes into the presbyter's office, confusion of another sort is the consequence; which is again the consequence if the presbyter, transgressing the boundaries of his parish, busies himself, except under the bishop, and by his command, in diocesan affairs; and this is again the consequence if a diocesan interferes in another bishop's diocese, and intrudes into the office of the metropolitan.* Let us not encroach upon the rights of a higher order; but let us not forget that it is our duty to maintain our own.

It will now be seen that the present writer is an episcopalian, with a due regard to the rights of the presbytery; a presbyterian, with a due regard to the rights of the episcopate. He does not wish to encroach on the rights of his spiritual father, but he claims a right to use, as he thinks proper, what his father has given him.—P. 5—11.

And here we may observe that the author seems to lay some little stress on the bishop taking an oath of obedience, and the presbyter making a declaration. We do not conceive, however, that any thing can be made out from this, since all *beneficed* clergy take an oath; and it is the beneficed clergy that the argument more particularly affects.

The evidence from antiquity, primitive tradition, and the historical records of the Church, evinces great learning and considerable research, accompanied with sober judgment. The remarks, at pp. 14—16, on the false position in which we are at present placed, are admirable. The following illustration of the maxim of the early Church, that nothing is to be done without the bishop, is well illustrated.

And here I may, before I proceed, make a remark on the misunderstanding of the ancient expression, "that nothing is to be done without the bishop." It is most true that nothing is to be done without the bishop; but we are not obliged to apply to the bishop every time that we baptize, preach, offer the eucharist, or pray: we have received our authority from the episcopal college to discharge these offices when we were ordained, therefore all these offices are done *with* the bishop: and so with respect to parochial government, we were invested with spiritual jurisdiction in our parishes when we were instituted; and in the exercise of that jurisdiction in all our parochial arrangements, we therefore act *with* the bishop until we are deprived of our benefice.—P. 17.

* A priest when ordained in England is asked, "Will you reverently obey your ordinary and other chief ministers to whom is committed the charge and government over you, following with a glad mind and will all their godly admonitions, and submitting yourselves to their godly judgments?" and he answers, "I will do so, the Lord being my helper." A bishop, when consecrated, takes "an OATH of due obedience to the archbishop." "In the name of God, amen. I, N., chosen bishop of the church and see of N., do profess and promise all due reverence and obedience to the archbishop and metropolitan church of N., and to their successors. So help me God through Jesus Christ."

The author then, with much learning and true christian moderation, proceeds to show that the presbyters are entitled, from the fact of their being the co-rulers of the bishop, to be consulted on all occasions of importance. And the practice of St. Cyprian is alleged with great force; in fact, the case is most triumphantly made out, that it was the custom of the early church to transact all things by *joint consent* of bishop and clergy. The bishop with his clergy did *communi consilio ponderare*. Weigh all things by common advice and deliberation.

The following statement proves that in this point, as in others, the Church of England is a true branch of the church catholic of Christ.

Now, with respect to the Church of England, this principle is fully conceded. Our Church is divided into two provinces, and in the provincial synods of both provinces the presbyters have a right to be represented by members of their own order. Nay, it may be a question whether, by the Church of England, the principle is not carried too far, and whether, if convocations were again to assemble for dispatch of business, it would not be necessary to introduce some reform in our system, so as to give the bishops yet greater authority than they possess in our synods—if we may be permitted so to style our convocations. But into the question of convocations and their revival, it is not my business at the present time to enter; I only allude to the subject to show that the Church of England, like a true branch of the catholic church, considers presbyters to be co-rulers of the Church with the bishops. I respectfully entreat my right reverend fathers the bishops, and my reverend brethren the presbyters, to remember this; I entreat the laity also to be apprised of it: I entreat them to remember, what people are beginning to forget, that we are a sacred and necessary order in the Church; that by Eusebius we are called *πρόεδροι, προεστώτες* by Gregory Nazianzen and Basil, *προστάται* by Chrysostom, and *præpositi* by the ancient Latins,—titles which we share with the bishops, and which are intended to convey a notion of our rights, office, and privileges. If we are to do nothing without the bishop, the bishop is to do nothing without us.—Pp. 20, 21.

The case is well applied to that monstrosity, the Ecclesiastical Commission, and to that abortion, the Church Discipline Bill. The remarks on this latter measure we transfer.

And so again with respect to the Church-discipline Bill. Into the merits or the demerits of that bill it would be beside my purpose to enter. That some reform is necessary in the ecclesiastical courts, all persons are ready to admit. The state assumes a despotic power, and takes upon itself to prescribe what that reform shall be: of course, we must submit. The bishops, as peers of parliament, may take part with the state; but let it be clearly understood, that in so doing they are acting, not as bishops, but merely as peers of parliament, and that their authority, consequently, is not greater in this matter than that of any temporal peer. As bishops, they could not make any alteration in the discipline of the Church without consulting their ecclesiastical senate, the presbyters. It was a feeling of this sort, though not fully developed, which induced the Bishops of Gloucester and Exeter to ask for the advice of their clergy through their archdeacons,—the only method left to them, now that the convocation is silenced. But the Bishop of Exeter seems only to have thought of the episcopal authority, forgetting that of the presbyters. He knew that there is a strong feeling in the country in favour of episcopal authority, and that therefore the clergy generally are opposed to measures which would interfere with that authority; but even he seems to have forgotten, that the question of presbyterial authority ought to be introduced into the subject. The second order may

indeed complain of the unequal justice which the state, in the plenitude of its power, is pleased to dispense. Facilities are introduced for correcting delinquent clerks of the second order, but not a word is said of facilitating actions against delinquent clerks of the first order. Let it not startle the high-churchman that I thus speak; he is not really a high-churchman who maintains the divine right of the episcopate, and forgets the divine right of the presbyterate. In the primitive ages, bishops were, not frequently, but as occasion required, deposed. It is true that care was taken to prevent the bishops from being exposed to the malicious calumnies and slanders of every false accuser; that, according to the rule of the apostle, the testimony of two or three witnesses was required before he was condemned; that a heretic was not permitted to give evidence against a bishop; nor a single witness, though he were one of the faithful;* many other provisions were made, but the primitive Christians seem never to have carried their episcopal notions so high as to have supposed, like some of our legislators, that bishops were impeccable. If things remain in their present state; if there be not some provision made for controlling the ministerial power of nominating to bishoprics; if the enemies of the Church should, by chance, come into power, and seek its injury by placing at its head persons hostile to its doctrines (and things more improbable have come to pass),—it may be very important to have facilities afforded us for bringing bishops, as well as presbyters, to trial. At all events, for the mere decency of the thing, when the first order of the clergy are increasing their own powers by law to control the second order, they ought to make provision by law so as to enable the second order to obtain redress against those whom they reverence as the successors of the apostles, but do not regard as either infallible in their opinions, or impeccable in their conduct. The Bishop of Exeter, indeed, assumes to himself, by right of office, a power almost despotic; and by the circular against the Church-discipline bill, published at Oxford, such power seems to be conceded to the bishop. The Bishop of Exeter deserves the thanks of the Church for venturing to look out from the House of Lords, and to look to the Church itself; for thinking less of his peerage, and more of his episcopate; for desiring rather to exercise his spiritual authority, than to receive temporal magisterial power; and the publishers of the Oxford circular at all times deserve well at the hands of their brethren. But I do humbly conceive, that they have not studied this subject sufficiently: I do humbly conceive, that they have so dazzled their eyes in looking at the glories of the episcopate, that they are unable to see the glories of the presbyterate. The sun is brighter than the moon, but he only sees rightly who can also admire the lesser glory of the moon and all the starry host. It is with a reflected glory that the moon and planets shine, and yet we may not despise their light; and if the authority of priests, and even of deacons, be less than that of bishops, and be derived from the episcopate, he would not be a Newton in the spiritual world who should overlook them.—Pp. 23—26.

Our author then proceeds to justify his position by an extract from the richly furnished stores of Bingham. We recommend the following passage to the bishops whom it affects.

But whether the dean and chapter be council of the bishop for the general government of the diocese or not, if the bishop is ever to consult his presbyters, it is abundantly clear that he is bound to do so when he enters their parishes for the discharge of episcopal offices. He enters a parish, not to supersede the incumbent thereof, but either to discharge one of those offices, such as confirmation, or the consecration of a church, which the presbyter himself has no authority to discharge; or to act as an *episcopus episcopi*, the overseer of the incumbent, who is overseer himself of the district assigned to him, and to be

* Can. Apost. c. 75.

assured no duty prescribed by the Church is omitted. Now, when he comes to discharge his episcopal offices, it stands to reason that he ought to take counsel of the parish priest as to the best method of discharging them in his parish. But is this ever done? It is so by some excellent prelates, whom it would be invidious to name; but it is very rarely the case. Perhaps the parish priest feels this invasion of his rights at no time more severely than at the time of confirmation. Instead of being consulted as to the age at which circumstances render it most expedient for the young persons in his parish to be confirmed, he receives an official notice of the bishop's intention to confirm; and the age of the persons to be confirmed is fixed sometimes at fourteen, sometimes at fifteen, sometimes at sixteen. There are parishes in which it is most important that children should be confirmed while they remain at school, and are under the control of the clergyman; in other places, where the minister has been assiduous in catechizing, young persons of thirteen are as well qualified as those of other parishes at fifteen or sixteen. Then, again, there are in every parish some parents (you may call them, if you will, weaker brethren, superstitious, and the like), who look in ordinances more to God's grace than to the human preparation, and desire that their children may at an early period receive the grace of confirmation, that they may also, at an early period, be brought to the Lord's table. With these circumstances the bishop cannot be acquainted; he has omitted his duty in consulting the parish priest as to the exigencies of his parish; he resents as an insult any remonstrance; his mandate has been issued, and it is irrevocable; and the poor presbyter consults with his weaker brother as to the precise meaning to be attached to the injunction of the Church, "Ye are to take care that this child be brought to the bishop, to be confirmed by him, *so soon as he can say* the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose." "All these things can be done by my poor child," says the weaker brother, "why should he be deprived of his privilege?" The presbyter can only answer by recommending to him in private the doctrine of passive obedience,—a doctrine which he could not assert in public without exposing himself to the censure of the bishop. I allude to this circumstance because the practice is becoming common, and I know that the clergy feel the grievance. Surely our bishops, who are bound to consult their presbyters, may at least have such confidence in their judgments as to permit them to decide on such a subject for themselves.—Pp. 29—31.

This is a daily growing grievance, and calls for a remedy. In our larger towns the evil is most sensibly felt in the yearly desertion of the lambs of Christ from the fold. Why do not the presbyters as one man remonstrate with their bishops, and if that will not do, why do they not appeal to the metropolitan? The following passage is calculated to call attention to another serious evil.

But, so far from consulting their presbyters, there are some bishops of the Church of England who will not hesitate to head a faction against the incumbent of the parish. The injury which is thus done to the cause of religion is often great. Let us suppose a hard-working painful parish-priest to have matured all his plans for the management of the parish over which the Holy Ghost has made him overseer: let us suppose him to have united the churchmen, always excepting a factious few; to have shown, from Scripture and the teaching of the Church, the principle upon which he gives his support to some and withholds it from other religious societies; to have been proceeding cautiously, introducing first one institution, then another,—we can easily understand his feelings, if, all of a sudden, he shall hear that the Dissenters, having united with the factious few of the Church who happen to be opposed to him, have determined to hold a meeting of the Bible Society, or the Religious Tract

Society, or the Lancasterian School Society, or some similar institution, and that the bishop, without deigning to consult him, or even to apprise him of his intentions, will preside at it. The spiritual peer attends, accompanied perhaps with one or two temporal peers, and other great men desirous to conciliate the Dissenters before the next election; and thus he, who ought to be the centre of unity, becomes the rallying-point of schism. The liberal sentiments of the spiritual peer are applauded the more loudly because they are contrasted with the exclusive Church principles of the pastor of the parish; and as his lordship passes through the street, his condescension on the platform to his reverend brethren of the Baptist, Independent, and Unitarian "churches," is compared with the cold distant bow with which, in the embarrassment occasioned by some undeveloped consciousness of having done wrong, he meets the minister of the "established" Church, *i. e.* of that Church which, in common with his Independent and Unitarian brethren, he does not regard as *the* church of the parish, but as that one church out of many which happens to be established by law. And so all parties separate; the Dissenters to laugh at "the humbug of the bishop's apron;" the factious churchmen to eulogize the spirituality of the episcopal leader of their schism; the spiritual peer to declaim to the temporal peers on the extreme want of judgment in the incumbent of the parish, who ought to concede something to the Dissenters, while his lordship is, in turn, congratulated on the popularity he is, by his liberality, securing for "the establishment;" the profane to laugh at "the flooring" of their pastor; the worldly-minded to express their indignation at the idea of an incumbent with only 150*l.* a-year thinking that the Church and her principles are dearer to him than they are to a bishop with 4000*l.* a-year; the poor to lament the insult offered to their best friend; the presbyter himself to weep in private, and to pray; and of prayer he will have ample need, lest he should be disgusted into inactivity. The true churchmen will also grieve in private, and ask—what ought to be done? They will know intuitively that some wrong has been done, and yet they will not know how to remedy it. They will bemoan the injury done to the Church; for if the incumbent justify himself for not attending, he must, by implication, blame the bishop: if he does *not* justify himself, he will be lowered in the eyes of his parishioners, since he will appear to have been censured himself.

Now it is one of the objects of this pamphlet, by asserting the rights of the presbyterate, to let people see what ought to be done. They ought to remonstrate. The presbyter should protest against the invasion of his rights: he may even appeal to the metropolitan. I contend that he *may* do, that he *ought* to do this, on high-church principles. The day is coming—it may come shortly, unless there be some great change in the political world—when we shall have bishops coming into our parishes to support some government-plan of irreligious education. It becomes us to be prepared, and to assert the principle, that the bishop has no right to enter into our parish and to hold a meeting there, without having first consulted with the incumbent and the other clergy of the parish. If he do so, he commits an act of schism. Let no fear of being deemed unfilial deter us. If the bishop be our father, the church is our mother; and if our father injure our mother, we must protect her even against him. I once heard of a man of rank, who was about to strike his wife; his son interposed, bound his arms, and carried him out of the room, and then he immediately loosed him and let him go: the father instantly raised his hand to strike his son; the pious son put his hands behind him, and said, "You may strike *me*, if you will—I will bear it all; but you shall *not* strike my mother." And so must we deal by our bishop, when he would damage the Church by violating her principles. I do not say that the bishop may not support the Bible Society, or any similar institution, if he will. He may be able to explain away all the texts which command us to keep the unity of the body—*i. e.* the visible church—as well as of the spirit; he may be able to explain away Romans xvi. 17, *Now I beseech you, brethren, mark them*

which cause divisions and offences contrary to the doctrine which ye have heard, and avoid him; and Heb. xviii. 17, *If he neglect to hear the Church, let him be unto thee as a heathen man and a publican*; and 2 Thess. iii. 6, *Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition he received of us*; and 2 John 10, 11, *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed*. Presbyters and laymen have explained away these passages, and others more important; and as bishops are not infallible, a bishop may do the same. If he can do so, no one will blame him for presiding at one of the meetings of such a society in a parish where the other clergy, the incumbent and his curates, desire his attendance. All that I contend for is, that on the principles shown to be those of the Church in this pamphlet, he has no right to enter into a parish to support the society where the presbyters are opposed to it.—Pp. 31—35.

We have made long extracts, but the subject is one of paramount importance. Most heartily do we concur in the following hope:—

I conclude with expressing a hope, that in vindicating the rights of my own order, I have not spoken disrespectfully of a higher order. In elevating the presbyterate, I do not wish to depress the episcopate. I shall ever value a bishop's blessing; I shall ever maintain the honour of those who are the successors of the apostles: but when they are tempted by circumstances to assume an authority which does not pertain to them, and when they apply to parliament for the power of the sword, I shall not think that I am transgressing my duty, or acting an unfilial part, if I adopt the words of a brother presbyter of former times, St. Jerome, and say, "*Contenti sint honore suo; patres se sciant non dominos, amari debent, non timeri.*"*—P. 39.

ART. III.—*Eternal Life in Jesus Christ: a Sermon preached at the Consecration of St. Luke's Church, Cheetham Hill. By JOHN BIRD, Lord Bishop of Chester.* London: Hatchards. 8vo. Pp. 23.

THIS sermon is a singular production. It becomes us, *prima facie*, to speak with all reverence of the productions of one of the fathers of our Church; but we confess we should have had more confidence in the probable statements of the sermon, had the dedication been to the clergy who heard the sermon, on account of their having requested its publication.

As it is, the sermon bears no symptom of clerical sympathy. The dedication is to the *Trustees* of the New Church—who requested its publication. If things go on at this pace much longer, we shall have laymen not only providing teachers, but doctrine, for the people. As far as we can make the sermon out, it is a sly hit at high-church principles, such, at any rate, low-churchmen say;—but the statements assailed are so dissonant from the views of good churchmen, and are so utterly without foundation in the published teaching of high-church-

* Hieron. Ep. 62. ad Theoph.

men, that we shall begin to fear the pious author of Apostolical Preaching has, in his zeal to be spiritual, forgotten to be candid.

We believe, that owing to the consecration of this church taking place on a Sunday, but very few of the Clergy were present : and it has been thought singular that his Lordship—having sermons to preach on three consecutive days—should choose on the Sunday to preach the sermon which contained the most debateable matter. It will be recollected that the opening clause of the Bishop's last published Charge contains a peculiar attack on high-church principles, which was only delivered in some obscure parts of the diocese, though published as if by request of all his Clergy,—and now we have a sermon unbesprayed by any Clergy,—and we had almost said—no wonder ! for it is difficult to discover the point at which the Bishop is driving. However, we have neither space nor time for a full consideration of this sermon this month. At pages 12 and 13 are insinuations with which we may deal next month ; meanwhile, if the Bishop and his party are really anxious to see the inefficacy of the Church as an end strongly put, we recommend to their especial notice, the close of Dr. Hook's noble sermon—" the Gospel, and the Gospel only—the basis of education."



ART. IV.—*Plain Sermons. By Contributors to the " Tracts for the Times." Series the First, Second, Third, and Fourth. London: Rivingtons. 1839.*

THE peculiar object of these Sermons is thus stated in the " Advertisement," or Preface, by which they are introduced :—

" If, as time goes on, there shall be found persons, who, admiring the immediate beauty and majesty of the fuller system of primitive Christianity, and seeing the transcendent strength of its principles, shall become loud and voluble advocates in their behalf, speaking more freely because they do not feel them chiefly as founded in divine and eternal truth ; of such persons it is our duty to declare plainly, that, as we should contemplate their condition with much serious misgiving, so would they be the last persons from whom we should seek support.

" But if, on the other hand, there shall be any, who, in the silent humility of their lives, and in their unaffected reverence for holy things, show that they in truth accept these principles as real and substantial, and by habitual purity of heart and serenity of temper give proof of their deep veneration for sacraments and sacramental ordinances, *these persons best exemplify the kind of characters which the writers for the ' Tracts for the Times' have wished to form.*

"To carry out this design more fully, it has been thought well to publish, from time to time, in connexion with the 'Tracts,' a few 'Plain Sermons,' in order to show that the subjects treated of in the 'Tracts' were not set forth as mere parts of ideal systems, or as themes for disputation, matters only of sentiment, or party, or idle speculation, but are rather urged as truths of immediate and essential importance, bearing more or less directly on our every-day behaviour, means of continual resource and consolation in life, and of calm and sure hope in death."

We shall only add thus much. The clergy are often applied to by the laity to recommend to them Sermons for family or private reading. It would be difficult to name any collection in which will be found an equal number of really plain practical Sermons, equally well adapted for this purpose, with those which may be selected from these numbers. As they are designed to cast a hallowing influence, not merely over what are considered the more important events of our earthly career, but also over the more homely details of every-day life, their principles are applied—we believe we may say, especially applied—to the regulation of

"The trivial round, the common task."*

Those principles, we need scarcely say, are excellent; and the extraordinary cheapness of the publication will naturally be regarded by many as no small recommendation.

The subjects of which the Sermons treat are as follow:—

FIRST SERIES.

Sermon.

- I. Jer. xiii. 20.—Christian Responsibility. For *Lent*.
- II. 2 Cor. v. 10.—The Certainty of Judgment.
- III. Psal. iv. 4, 5.—Self-Examination. For *Advent*.
- IV. Psal. cxix. 165. (Part 21, v. 5).—Religious Peace. For twenty-first Sunday after Trinity.
- V. 1 Sam. xiv. 6.—Saints' Days and Daily Service.
- VI. Rev. xiv. 5.—Death of Young Persons. For Innocents' Day.

SECOND SERIES.

- VII. Eccles. ix. 10.—Value of Time. Part I.
- VIII. Eccles. ix. 10.—Value of Time. Part II.
- IX. St. Matt. vi. 6.—Our Lord a Pattern of Private Prayer.
- X. St. Matt. vi. 6.—Moral Benefits of Private Prayer.
- XI. St. John v. 14. Christian Fear of Relapse into Sin.
- XII. St. Mark v. 35, 36.—Christian Hope of Improvement.

THIRD SERIES.

- XIII. St. Matt. vi. 32.—All our Distresses known to God.
- XIV. Jer. xxii. 21.—The Danger of Self-confidence.
- XV. Psal. lxxviii. 34—37.—Forgetfulness of Warnings.
- XVI. Psal. lxxxii. 11, 12.—Danger of presuming on God's Mercy.
- XVII. Heb. xii. 23.—Benefits of Meditation on God's Saints.
- XVIII. Dan. vii. 10.—Benefits of Meditation on the Holy Angels.

* Christian Year.

FOURTH SERIES.

- XIX. St. Luke xix. 41, 42.—Christ's Lamentation over Jerusalem.
 XX. Jer. vii. 12.—God's Judgments on his Church.
 XXI. Jer. xxxvi. 24.—Fearlessness under God's Judgments.
 XXII. St. James ii. 21—23.—The Fidelity of Abraham.
 XXIII. 1 Kings xxiii. 8.—The Church an unwelcome Prophet.
 XXIV. Ephes. iv. 3.—The Unity of the Spirit.

The First Series, or Part, came out at the commencement of the present year. The others have followed at irregular intervals. They do not appear necessarily connected.

LITERARY REPORT.

Church Extension in England and Wales. A Sermon, preached at the Cathedral Church of Rochester, Sept. 22, 1839, in Aid of the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels. By the Rev. EDWARD HAWKINS, D.D. Provost of Oriel College, Oxford, and Prebendary of Rochester. London: Fellowes. 1839. Pp. 44.

At any time, this excellent sermon ought to receive a serious attention. The interest now happily awakened in favour of the extension of church-accommodation, and more especially the circumstance of a Queen's Letter having been issued, commanding sermons to be preached in all churches and chapels in behalf of the parent Church Building Society, may serve to recommend it, more peculiarly at the present moment, to general notice. Those of the clergy, in particular, who are preparing to advocate this great cause, will find in the sermon, and in the letters attached to it, which are on the same subject, some very valuable materials, well calculated to assist them in their work. The price at which it is published is most praiseworthy. Whilst we are on the subject of the Queen's Letter, we may also recommend the perusal and reperusal of Mr. Henry Wilberforce's prize essay on "the Parochial System," and of a most admirable article in the *British Critic*, for October last, on Church Building. They are quite magazines of information in sound principles.

The Church, a Gift of the Saviour; wherein and whereby the Holy Spirit acts as the Teacher and Guide of God's Children. A Sermon, preached in the Church of the Holy Trinity, Salford. By the Rev. ALEXANDER WATSON, B.A. of Corpus Christi College, Cambridge, and Licentiate in Theology of the University of Durham; Curate of St. Andrew's, Manchester. Published by Request. Second Edition. 8vo. Pp. 31. London: Burns. Manchester: Bancks & Co. Cambridge: Stevenson. Oxford: Parker. Leeds: Cross & Harrison. 1839.

WE have already noticed this sermon. Our previous remarks render it unnecessary to say we are glad to see it in a second edition. We extract the advertisement to the second edition.

"In obeying the call made for a second edition of this sermon, the author has in one or two places inserted a word or a sentence to obviate a charge of obscurity in the sense in which he had used the term Church, and has corrected several misprints in the scripture references.

"It will hardly be believed, that the desire to detect popery in every thing which comes from an advocate of those church principles on which the Reformation was conducted, has led one discreet Protestant to charge the doctrine of *Purgatory*! upon this sermon; but so it is; and although the author is unable to detect any sentence thus savouring of heresy, he

has been led to suppose that allusion is made to a sentence at page 8; and therefore, to disarm all misinterpretations, in future, he has inserted the words which any candid mind would at once have supplied as the natural ellipsis. The author has also been charged with *Puseyism*; and he has been favoured with sundry nicknames and invectives, which seem to be the price of asserting sound principles in this latitudinarian age. He deems it unnecessary to notice these attacks further than by saying, that as the Bible is his law as a Christian, so the Prayer-Book is his commentary as a Churchman; and that, while as a minister of Christ Jesus, *woe is unto him if he preach not the gospel*; so as a clergyman of the English branch of the church catholic, he would be faithless to his ordination vow if, continuing to receive the pay, to wear the garb, and to minister at the altar of that Church, he taught that Gospel otherwise than *this Church and Realm hath received the same*. So long as the author can defend himself by the Bible as interpreted by the Prayer-Book, he is indifferent to the names with which he may be treated by those who are impatient of any restraint in matters ecclesiastical.

"He can only further say, that he trusts that the earnestness with which this day's* collect shall be offered up to the throne of grace, may deprecate the wrath of Heaven, and cause the Most High to look down and revisit and refresh this vine, which his own right hand hath planted in these kingdoms, that as she is watered by the blood of the Christ of God, so she may flourish in the protection of Jehovah Triune! Amen."

* Feast of St. Simon and St. Jude.

The Juvenile Scrap Book for MDCCCL.
By Mrs. ELLIS, Author of "*The Women of England*." London :
Fisher & Son. Pp. 105.

MR. FISHER, of a truth, ought to be looked upon as a great friend of the juvenile world; and the talented lady who edits the above volume cannot fail to receive the admiration and thanks of both parents and children. Here we have sixteen beautiful engravings, with illustrative letter-press, or interesting tales, which will be received and read with interest and advantage by one and all. As a Christmas-box, or New-year's gift, we know of nothing more appropriate.

Extracts from Holy Writ and various Authors; intended as Helps to Meditation and Prayer, principally for Soldiers and Sailors. By Capt. SIR NESBIT J. WILLOUGHBY, R.N., C.B., K.C.H. Pp. 246.

SIR NESBIT WILLOUGHBY has acted the part of a christian warrior, in thus endeavouring to place before the united services a practical volume of divinity, which has so long been a desideratum. And when we add, that it is published, at a heavy outlay, for gratuitous circulation, we think the gallant officer is entitled to the gratitude of every right-thinking individual in the community. It is already a stock-book in Chelsea and Greenwich Hospitals; and we particularly recommend it to chaplains in the army and navy, as a useful manual in their intercourse with the men over whose spiritual interests they are called upon to watch.

A SERMON.

ON PSALM-SINGING.

PSALM C. 1, 2.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness : come before his presence with singing.

IT is often interesting to us, and must be always edifying, to inquire how we are performing our commonest religious duties, to remind ourselves of their origin, and to discover whether we understand their use, or still revere them as sacred. Perhaps we are neglecting, perhaps we are abusing, perhaps we are misunderstanding some old ceremony which we shall find God approves of, the earliest saints delighted in, and its own antiquity, and the custom of our own church, jointly recommend to us. We are in general too anxious about "some new thing" even in religious matters, give up too much to bad habits which we have long suffered to grow upon us, and will make no efforts, and be at no pains to fulfil aright some forgotten ordinance, merely because we have been accustomed to think it impossible, or not easy, or among things indifferent. A little earnest advice then on such points, a little information, a little reflection, a little "plainness of speech," might occasionally set us right. At any rate it would take away excuse from those who only want one to neglect any duty, moral or religious, that interferes with their usual habits. And the duty which I shall take up in this discourse, if it were properly performed, could only be so far troublesome. The sacrifice of some favourite sin, a thorough repentance, a perseverance in doing well, cannot be brought about without time, and pain, and difficulty. There must be a great deal of self-abasement and mortification. And though much less difficult than this, it is still no easy matter at first to bring ourselves to attend regularly at church, or to keep our thoughts from wandering from the prayers and sermons, when once it has become a habit. But in a duty like that of psalm-singing, where there is so much that is pleasant, and so little that is difficult, no one need be unable to do a little. Besides, it is natural for us to be grateful and not troublesome—to be thankful; and we are naturally more cheerful than serious; and there is something in us that always seems in unison with the concord of "musical tunes." These then are so many further helps towards the practice of psalm-singing, and in this, at least, need I add, "God's commandments are not grievous." "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness : come before his presence with singing." Such is the doctrine with which God here inspired the Psalmist, and we find it in numberless other places all through the Psalms. The command too, thus coming from God, is a most express one upon the subject, and makes psalm-singing as much a duty as any other that is revealed to us in Scripture. I shall then draw your attention to it as such; and, in order to interest and teach you better upon the subject, shall show you, first, the antiquity of religious music; secondly, the object of psalm-singing; and thirdly, the proper manner of performing it.

To see the antiquity of religious music we must consult the Bible, which, besides its inestimable value on every other account, is the oldest book of history in the world. We there find that "Moses and the children of Israel sang a song unto the Lord" after the passage of the Red Sea. And on the same occasion we read that "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her, with timbrels and with dances. And Miriam answered, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Deborah and Barak made a triumphant hymn after the defeat of Sisera; and Judith, after the defeat of Holofernes, as recorded in the book of Judith. Hannah, the mother of Samuel, and King Hezekiah returned thanks to God in solemn hymns and spiritual songs. The latter says, "The Lord was ready to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord." David composed all his Psalms for music, and sung them to "the lute and harp;" and the songs of Solomon, (1 Kings xv.) were "a thousand and five," of which number we have only one remaining, which is one of the books of the Old Testament, and called "the Song of Solomon." God, in one instance, commanded Moses to "write a song, and teach it the children of Israel: to put it in their mouths, that this song might be a witness for him against the children of Israel." (Deut. xxxii.) There was also a particular feast among the Jews, and "a holy convocation" once every year, which was called the "feast of trumpets;" and on the day of atonement, in the jubilee year, the "trumpet was always to sound throughout the land." Besides which, God gave Moses a general command that the Israelites "in the day of their gladness, (Numb. x.) and in their solemn days, and in the beginnings of their months, should blow with the trumpets over their burnt offerings, and over the sacrifices of their peace offerings, that they might be to them for a memorial before their God." To this David seems to allude in Psalm lxxxi. where he says, "Blow up the trumpet in the new moon, in the time appointed on our solemn feast-day. For this was a statute for Israel, and a law of the God of Jacob." And again, soon after David became king of Israel, "he and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet. And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah, the master of the song, with the singers. Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with the sound of the cornet, and with trumpets, and with cymbals, making noise with psalteries and harps." "And David appointed certain of the Levites to minister before the ark of the Lord, and to record and to thank and praise the Lord God of Israel." One was to be "chief in this service," another to "give thanks with psalteries and harp," and another to "make a sound with cymbals" and other "musical instruments of God." He seems to have had a regular choir for the constant service of the tabernacle, "to be singers with instruments of music by lifting up the voice with joy." Indeed there is one whole chapter (1 Chron. xxv.) the subject of which is nothing else than the office of his singers, and their division by lot. Upon the consecration

of the temple, after the death of David, Solomon seems to have continued the same choir for the temple service, "to praise and minister before the priests." And upon that very solemn occasion we read that the charms of music were called in to add to the divine honour. "The trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord." And if you read the history of the Jews in the Old Testament carefully, from this period down to the destruction of Jerusalem, you will frequently observe allusions to this part of the temple worship, and particularly in the reigns of the kings Jehoshaphat, Joash, Hezekiah, and Josiah. Upon the return from the captivity, Ezra, as you will see in the book bearing his name, set persons to "praise the Lord after the ordinance of David, king of Israel," and the same was kept up in Nehemiah's time. The prophets also frequently call upon the people of God to "break forth into singing." Indeed, from the first verses in several of their chapters, we may conclude that they must have been intended for music, as the fifth, the twelfth, the twenty-fifth, and the twenty-sixth of Isaiah. The Lamentations of Jeremiah are a sort of mourning hymn. What is called the prayer of Habakkuk was clearly intended for the musical services of the temple. In later times we read of the sacred songs of the Virgin Mary, and of Zacharias, and old Simeon; and after the institution of the Lord's Supper, it is written of him and his apostles, who partook of it with him, that "when they had sung an hymn they went out into the Mount of Olives." Those same apostles seemed to have sanctioned it afterwards, for St. James says, "Is any merry? let him sing psalms;" and the first Christians we are told, when they met together, "used to sing hymns to Christ as a god." Hence probably the practice was derived into the church of Christ, as it "grew and prevailed," and so was continued in all churches and public worship in this country. And it is worthy of observation, that however Christians have thought it necessary to differ upon points of doctrine and ceremony, all parties have kept up psalm-singing: they "exalt the Lord's name together." Such then is the antiquity of music in religious services, and coupling its early beginning in the time of Moses with its present and early use in all christian churches, there cannot be a more just or pleasing fulfilment than this of David's pious expectation in Psalm cxlv. "One generation shall praise thy works to another, and declare thy mighty acts."

Let us consider, secondly, the object of psalm-singing. And it is justly and mainly "the praise and glory of God." And whether we consider the hymns themselves originally composed and sung for that purpose; or their subject—God's praises almost exclusively; or their mode of performance—with cheerful music; or the place—the house of God; who will not at once confess that such must have been the origin of this singing, the nature and the object of it. And looking higher, reading what Scripture tells us of that kind of honour being paid to God by the angels, when at the creation, "the morning stars sang together, and all the sons of God shouted for joy;" and when, to announce the birth of a Saviour, "there was a multitude of the heavenly host praising God;" what subject had they to dwell upon but him, what to celebrate but his glory? And what we hear in the Revela-

tions of the "continual cry of cherubim and seraphim," and the future employment of the blessed in a state of happiness, is much to the same effect. "I heard the voice of harpers harping with their harps." "They sing the song of Moses, the servant of God, and the song of the Lamb; Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." "Yea, they say in the ways of the Lord, that great is the glory of the Lord." "It is to the praise of the glory of his grace." But further, we may see the object of psalm-singing in the feelings which should always lead to it and accompany it; and these are, thankfulness to God, pious joy, and holy love. We must all of us have been receiving some mercies, perhaps special ones,—some blessings, perhaps undeserved ones,—some warnings, perhaps necessary ones. And all these came from God. But even if we had not, there is our life, a daily and hourly blessing, a gift that we have enjoyed the longest, and has been itself the cause of every other. These are all our worldly comforts;—friends, health, goods, children, education, understanding,—many of which came from God, and all through God. But, above all, there is the hope that your soul has, in the next world, through your Saviour, his mediation above, and his Spirit here below, his Bible, his means of grace, and his ministers. These are things which a whole life of praise could never repay or never express; things which the gratitude of a whole world could never feel enough, or the strains of a most heavenly anthem touch aright. And this we should always remember, that though God is the first object of such music, it cannot be considered that he is at all the better for it, for in his own nature he "is exalted far above all blessing and praise." But he has commanded us to praise him for our own benefit, and condescends to receive it as though it were for his loving "in all things to be glorified," and to hear his creatures "sing of his power, yea, sing aloud of his mercy." Another object of psalm-singing, then, is our own edification, and the edification of one another, "teaching," as the apostle says, "and admonishing one another in psalms, and hymns, and spiritual songs." Such tributes are spiritualizing and elevating to the minds of all who hear them, besides the good effect they may have upon a worldly singer, and do have upon a pious one. And again, music is always very cheering to drooping spirits, sorrowful hearts, and troubled consciences. There is something in it that awakes, and excites, and interests; something that cheers, something that occupies us. It had somewhat of this effect in the case of Saul; we read, "It came to pass, when the evil spirit from God was upon Saul, that David took an harp and played with his hand; so Saul was refreshed and was well, and the evil spirit departed from him." Considering, therefore, that by these means, it is the great object of psalm-singing to create piety and devotion in the heart, that object is greatly answered further by the variety it gives to our public services. The attention even of the most thoughtful and spiritually-minded worshipper is too apt to become weary and wandering in prayer, particularly if there is much of it at a time. Here then psalm-singing, scattered as it is through

the service, is again useful to us. We cannot thus be long without some change of subject, some new turns of thought, some fresh motives to piety. Surely then, on all these accounts, "it is good to sing praises unto our God," which brings us lastly to the consideration of a very important point in psalm-singing—the manner of performing it.

And first of all, it is very clear, that if psalm-singing is for "the glory of God," and is a divine institution, every one, without exception, should join in it; "young men and maidens, (as the Psalmist says,) old men and children, should praise the name of the Lord." Nay, he goes farther, and says in the last Psalm, "Let every thing that hath breath praise the Lord." And in another Psalm he makes a particular call upon an assembled congregation, "Praise ye the name of the Lord, ye that stand in the house of the Lord, in the courts of the house of our God." Here is no excuse given, no allowance made for those who say they cannot sing, or that it is not the custom. The command is given to all, and given by God. Then let those who pretend to be his servants beware how they disobey it, beware how they show themselves ungrateful to him, unmindful of him. Prayers, perhaps, without praise may not be answered. Would such men excuse themselves in heaven where there is nothing but praise and alleluiahs? or with their present feelings, and under such circumstances are they fitted to go there? When Paul and Silas were in prison at Philippi, and "sang praises unto God," did they stop to ask themselves whether they were able? Upon that interesting occasion, when our Lord entered into Jerusalem, and "the multitudes that went before and that followed, cried, Hosanna to the Son of David," do we hear of any one in that vast assemblage who could not join the general voice? So true is it at all times, and particularly in such a case as this, that where there is a will there is a way, and all of us, if we please, may "with one mind and mouth glorify God, even the Father of our Lord Jesus Christ."

Another point also in the proper performance of psalm-singing is, that it should not be done for show. And this is an evil in part arising from the last, for those, who do not sing, are attending to those who do, which makes it a show. And it is the more necessary to caution people upon this subject, as music, with which it is accompanied, is in itself very captivating, and is too likely to make them indifferent to that which sanctifies it—the praise of God. "And whether is greater, (says our Lord on a different occasion,) the gold, or the temple that sanctifieth the gold; the gift, or the altar that sanctifieth the gift?" They begin with saying, that they are to sing to "the praise and glory of God," and after all it is to the praise and glory of themselves. Thus, when "they do these things, they show themselves unto the world," and our Lord might as truly say of those who sing in this manner, as of the Pharisees of old, "I know you that ye have not the love of God in you." And it was probably very much owing to this sort of show and vanity in the performance of their religious duties that the Lord said to his people in former times, "I hate and despise your feast days." And again, there should be no irregularity in psalm-singing, any more than in any other religious duty. Those who take delight in such things should not consider that God's glory may be sung on some days and not sung on others. Let it be our care,

however, in future, considering the antiquity of all sacred music, the express end of psalm-singing, and these defects in the performance of it, to think of it and regulate it very differently. As God in the text makes it a command upon us to "make a joyful noise unto himself," let it be to his glory only that we sing. As he makes it a command to "all lands," let us all join in it; and as he makes it a command, that whenever we "come before his presence" we should come before it "with singing," let us never miss coming. Let it always be "a song as when a holy solemnity is kept," a song that it befits us to sing and God to hear, a song from the heart, a song of thanksgiving, a song of christian love and joy, and so whenever you "speak to yourselves in psalms and hymns and spiritual songs," you will, according to the apostle's wish, be "making melody in your hearts, singing with grace in your hearts unto the Lord." "Seek only that ye may excel to the edifying of the church" and God's greater glory. And then, if you "prefer this Jerusalem above your chief joy," thus "sing with the spirit and sing with the understanding also," you will have been preparing, thus far, for the celebration of God's praises hereafter in his own dwelling-place, a place where for the righteous "there is fulness of joy, and pleasure at God's right hand for evermore."

MISCELLANEOUS.

COMMENTARY OF THEODORET, BISHOP OF CYRUS, IN SYRIA, ON ST. PAUL'S EPISTLE TO THE ROMANS.

(Continued from page 675.)

28. *And we know that all things work together for good to them that love God, to them who are called in accordance with (their own) disposition.** They work not together with all, but with those that love Him, nor simply work with them, but work with them for good, for if any ask for what would not be profitable to him, he fails of his petition, because it is to his advantage not to gain it. And with the fittest accuracy of expression does he join the *disposition* with the *call*, for the call is not irrelative,† but to those who possess this disposition; wherefore He

* Τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. Compare Acts xiii. 46, 48. Τεταγμένοι, disposed, while the Jews were not, as explained by the ἑταξαν ἑαυτούς of 1 Cor. xvi. 15, and the διατεταγμένος of Acts xx. 13, Luke ix. 62, εθετός, and Matt. xiii. 3—17. Verbally "disposition," as ἡ φιλαρχος τῶν μοχθηρῶν ἀνθρώπων καὶ φιλαργύρος πρόθεσις . . . κ. τ. λ. Hist. Eccl. lib. i. ch. 3, ad init.; and again, οἰδός, φησιν, ἀκριβῶς τίνος ἐπιθυμοῦσιν οἱ πένητες, καὶ ποίαν πρόθεσιν ἔχουσιν. On Ps. ix. 17. Again, εἰς γὰρ τὴν πρόθεσιν ἀφορᾶν ἐδιδάχθημεν, Epist. 97; and so again, αἰδέσθητι τὸν φιλολόγον εὐνοῦχον ἐκείνου, μὴ δ' ἐν ὁφῇ καταλιμπάνοντα τὴν ἀνάγνωσιν, οὐδὲ τὴν πρόθεσιν ἀποδεξάμενος ὁ Διέσποτος ἐπεμψεν εὐθὺς αὐτῷ τὸν διδασκαλὸν προστίθεντα τῇ ἀναγνώσει τὴν γνώσιν, ἀπὸ τῶν γραφῶν τε αὐτὸν προσάγοντα τῷ Σωτῆρι. Euther. Sermon. ii.; and as see the explanation below, and on ch. ix. ver. 11, and compare Acts xi. 23, τῇ προθέσει, τῆς καρδίας, and 2 Tim. iii. 10, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει.—E. B.

† Ἀπλῶς, ἀλλὰ τοῖς πρόθεσιν ἔχοντας; but to those predisposed towards it, ἀλλὰ προγινούσιν προῦρισαν.—E. B.

said to the apostle in Corinth, (Acts xviii. 9, 10,) "speak and hold not thy peace, for I have much people in this city;" and forbade him to preach the word in Mysia (ch. xvi. 6, 7); and as to Asia, at first restrained, and afterwards commanded him to do it; wherefore he also said to him in Jerusalem, (ch. xxii. 18,) "make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony;" and wherefore he here also says, *to those that are called in accordance with (their own) disposition*, agreeably to what follows. 29. *For whom He had foreknown, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren*; for He did not irrespectively* predestine, but predestined in his foreknowledge of them. And speaking with the strictest accuracy of expression, he says not *conformed to His Son*, but *to the image of His Son*; and this he has even more plainly put in the Epistle to the Philippians (ch. iii. 20), where, having said that "our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ," he adds, "Who shall change our vile body, that it may be conformed to His glorious body." For our body will not be made to resemble His divinity, but His glorified body,—and so here also he calls those who now obtained the privilege† of the call conformed to *the image of His Son*, that is, to the body of His Son; for the divine nature being invisible, and the body visible, by the body as an *image* (or shadow) is He adored; *that He might be the first-born among many brethren*; and this the truth of the doctrine testifies, for it is as man that He is called *the first-born*, as God being the Only-begotten, seeing that as God He has not brethren, but as man designates as brethren them which believe. Of these He is the firstborn, being yet no other than the Only-begotten; but He, the same, both Only-begotten and firstborn. 30. *Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified*. Those whose (suitable) disposition he had foreknown, those in the beginning He predestinated; and predestinating, also called; and calling, justified by baptism; and justifying, glorified by designating them sons, and endowing them with the grace of the Holy Spirit. But let no one say that such foreknowledge is the cause of these things; for foreknowledge made them not

* *Ἀξιώθετας*. Having heretofore so translated this word, it has so been rendered here, however the more literal version of Luke xx. 35, received Engl. Transl. would have been in stricter accordance with the *κατὰ πρόθεσιν* and the *ὅς πρότερον* above, and so at end of ch. "we may be found worthy of the mansions of the apostles;" i. e. the same that themselves are, &c.—E.B.

† All the verbs and participles being in the same tense, Aor. 1st, except the "had foreknown," Aor. 2d, both here and in the original text of the Romans, v. 29, 30, and therefore to be rendered rather synchronistically than successively,—(and here by the way may be mentioned, once for all, a liberty throughout taken in this translation, for greater plainness of sense sake, at variance with the general attempt *verbum reddere verbo*, and that is the substitution of the present, where our author frequently speaks in the past tense, of what St. Paul is saying, e. g. as in next verse, literally, "has comprehended." 34. Literally, "having said" . . . "he has added," &c.; the advantage, and almost necessity, of which alteration, will be seen plainly in those passages, where, having already laid down such and such, the apostle is represented still in the past tense as proceeding to enforce it, and yet as meaning this or that in the present; while our author himself sanctions it by frequently so expressing it himself.)—E.B.

such as they are, but God as God, foresaw from of old all that would be. For so neither if seeing a violent horse seizing the bit in its teeth, and not heeding its rider, I should predict that nearing a precipice it would fall over it, and the event were to happen as I said, should I have cast the horse down that precipice, but merely have foretold what was itself about to take place, while using the evidence of the fierceness of the horse himself as my guide. But (and so likewise) the God of all, from of old knows all things as God, not that He imposes on any one a necessity for his establishment in virtue, or on another for his performance of vice; for if He exercised force towards either, He could not with justice praise and reward the former, or adjudge punishment to the latter. If then God be just, as indeed He is just, He exhorts indeed to what is right, and denounces its opposite; He approves the doers of good, and avenges Himself on those who from their own will embrace wickedness.

31. *What shall we then say to these things? If God be for us, who can be against us?* Having God as our ally, shall we be afraid of men? He comprehends all things at once under the word *who*; whether kings, or generals, or people, or their leaders; the whole world at once. And then he brings forward the crowning blessing of blessings. 32. *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?* He has given us the greater, and shall He not give also the less? His own Son has He bestowed, and will He deprive us of what we have gained? But here we must remember, that the Person of the Son is (but) one; for the human nature was delivered up in our behalf by the divinity; for (so) "the bread," says He, (John vi. 31,) "that I will give is my flesh, which I will give for the life of the world;" and (ch. x. 18,) "I have power to lay down My life, and I have power to take it again." 33. *Who shall lay any thing to the charge of God's elect? It is God that justifieth.* 34. *Who is he (then) that condemneth?** Having said that while God helps, who can injure us? he adds, that God, having rendered us justified, who can condemn? *Christ it is that died, yea rather that is risen again, who is ever at the right hand of God, who also maketh intercession for us.* What more than all this seek ye? in our behalf the Lord Christ died, and having risen again sits by the Father; nor even thus has He ceased His care for us, but pointing to the first-fruits which He took from us,† and showing its immaculate purity to the Father, by it He asks for salvation to ourselves. And this indeed he says as regards the humanity, for as God He asks not, but (Himself) grants. Nay, and even if the heretics should declare, that so the Son does as regards His divinity, neither so could they prove His glory to be the less. For let us suppose two kings to be equal in honour, and to have the same authority, and when some deputy or general has offended against both, the one of these having earliest received the prayer of the culprit to beg of the partner of his kingdom to admit him to reconciliation, does this at all diminish the dignity of him that makes this request? By no means. But in the present case we cannot grant even so much as this,

* Who can rise up in judgment against those whom God has thus chosen, and when He has justified, who condemn them for what He has pardoned?—E.B.

† The human body of our nature, now become the first-fruits from the dead. 1 Cor. xv. 20, 23, &c.—E.B.

for whatsoever seems good to the Son, pleases the Father also, and the will of both is the same. The passage therefore is figuratively expressed by the apostle, through his desire to set forth the greatness of (Christ's) zeal and watchfulness for us. 35. *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or the sword?* 36. *As it is written (Ps. xlv. 22,) For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.* The witness adduced is exactly correspondent to the subject in hand, for it was spoken in the persons of those who had the same object,* for the thrice-holy Spirit wrote this psalm by the inspired David, concerning the admirable Maccabees. 37. *Nay, in all these things we are more than conquerors through Him that loved us.* Opposing the love which God bears us to all these things, we rise superior to afflictions; for we reckon that it were most absurd for our Lord Christ to have undergone death for sinners, and yet ourselves not most readily to embrace martyrdom for Him. 38. *For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,* 39. *Nor height, nor depth, nor any other such creation, could be able to separate us from the love of God, which is in Christ Jesus our Lord.* Having weighed the whole creation at once against the love of God, and added to such as are visible, such as are perceptible only by the mind—angels, and powers, and dominions; and to the present, hoped for, blessings; as well as threatened punishments also; for by *depth*, as I apprehend, he signifies hell, and by *height* the kingdom (of heaven); and moreover everlasting life and eternal death; and seeing that even then this scale is lightest in the reckoning, he seeks for somewhat else to be cast in; and finding nothing, he frames into his account another such and as varied an universe; and neither so does he find all these together fit to be weighed against the love of God. For it behoves us, says he, not to love Him on account of His promises of blessings, but to desire them on His. For (so) neither if a man be sincerely well affected towards one who is rich, does he love him for the abundance of his wealth; but from his very affection towards him, loves also the possessions belonging to him; and in like manner the holy apostle declares, I would not choose to inherit the kingdom of heaven, and all visible and invisible creation, and as many such again twice or thrice multiplied, apart from the love of God; but rather were any one to lay before me present and future distresses, present and eternal death, and the most protracted punishment in hell, together with the love of Him, readily and welcomely would I choose these in preference to the former splendid and glorious and unspeakable objects, devoid of love to Him. Which therefore that ourselves may also possess, let us both pray and strive, so that following in the footsteps of the apostles, we may be made sharers thereby in the (eternal) habitations of the apostles, through the grace and mercy of our Lord Jesus Christ; with whom, to the Father, together with the thrice-holy Spirit, belong glory and majesty, now and ever, unto endless ages. Amen.

* The preservation of their own fidelity to God's glory, in spite of suffering.—E.B.

BOOK IV.

That the incarnation of our God and Saviour both was necessary, and was productive of unspeakable blessings to believers, the holy apostle has clearly shown. For he has proved the Jews to be obnoxious to the greater condemnation by reason of the imposition of the law, and all others to be transgressors of the law of nature; and having set forth the threat of punishment, he has subjoined the gifts of the grace in the gospel (covenant), and pointed out the salvation offered through faith; while, at the same time, lest the Jews should be offended, imagining the law censured; or the heretics, hostile to the ancient covenant, gain an opportunity of accusation against the law by the comparison thus instituted, he has necessarily exhibited the usefulness of the law, and honoured it with many praises. And as, again, the Jews, bringing forward the patriarch Abraham, and the promises made by God to him, endeavoured to prove that the preaching of the apostles, being extended to the Gentiles beyond the divine promise, was contrary to these, he is constrained to treat of these objections also; and most wisely does he answer them, by adducing scripture testimonies, and ancient examples, applicable to the case, and demonstrating plainly the truth of the divine promises. Being about then to denounce the infidelity of the Jews, he first displays the love he bore them, and says,

CHAPTER IX.

1. *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.* He proves that what he was about to say should be free from all falsehood, and dignified with perfect truth, for he calls the grace of the Holy Spirit to witness with his conscience; in every way persuading them not to disbelieve his account. 2. *That I have great heaviness and continual sorrow in my heart.* The composition of the sentence is incomplete, for it should have been added that the continual sorrow was caused by the rejection, or infidelity of the Jews; but through caution he omits these distinct words, and is content to teach in the sequel that he so meant. For thus he speaks: 3. *For I could pray to be myself anathema from Christ for my brethren, my kinsmen according to the flesh.* The word *anathema** has two significations, for that which is consecrated to God is called an anathema, and that which is separated from Him has the same name, and this second meaning the holy apostle has taught us in the Epistle to the Corinthians (1 Cor. xvi. 22), "If any man love not our Lord Jesus Christ, let him be anathema"—the first being explained even by common custom, for so we designate whatever is offered to God an anathema—and the God of all things Himself, in commanding the town of Jericho to be made an anathema (Joshua vi. 17). Here then the blessed apostle uses it in its second meaning, to manifest the feelings he entertained towards his brother Jews, and he says not I could desire, but I could *pray* to be separated from Christ, provided that they who are my kindred in the flesh, being united to Him, should reap salvation; and most aptly does he introduce the "*even I myself*," recalling to their recollection what he

* Ἀνάθημα and ἀνάθεμα. The latter in the text of the Epistle.—E.B.

had just before stated of his love to Christ, and as it were saying, that I, whom "neither life, nor death, nor things present, nor things to come, nor any other such creation, could separate from the love of God which is in Christ Jesus," would gladly be alienated from Him, for the sake of the salvation of the Jews. But it is evident that he speaks not this as preferring them to the Saviour, but as indicating his love and anxiety for them, being most desirous that all should submit themselves, and joyfully receive the saving gospel. And to persuade them of the truth of what he says, he points out both their former high descent and eminence, and the riches of the divine gifts conferred on them, and says, 4. *Who are Israelites?* For most celebrated was this name, imposed by God Himself on their forefather, (Gen. xxxv. 10) and transmitted as an heirloom to his descendants; *To whom pertaineth the adoption.* And this name also they had obtained, for "Israel," says he, "is My son, my firstborn" (Exod. iv. 22); *And the glory*, for they had been illustrious through miracles; *And the covenants*, not the old only, but the new also had He promised to bestow on them, "for I will make," says He, "a new covenant with the house of Israel, not according to the covenant I made with their fathers" (Jer. xxxi. 31, 32), but this they themselves were not willing to accept; *And the giving of the law*, for to them had He given the Mosaic law; *And the service of God*, for, honouring them above other nations, to them He had taught the ritual ministrations of the law; *And the promises*, both those made by God to their fathers and those promulged by the prophets.

(To be continued.)

PLAIN REMARKS ON THE MIRACLES OF OUR BLESSED LORD.

"No man can do these miracles that thou doest, except God be with him."—JOHN iii. 2.

As the authenticity of the Christian dispensation principally rests upon the testimony of miracles, the chief strength of unbelievers has been exerted to destroy the validity of this species of evidence. "Truth," say they, "is amply sufficient to establish its empire in the world, and persuade all rational beings to a line of good conduct by its own internal energy, and without the aid of supernatural signs and wonders, which only serve to astonish the ignorant and alarm the superstitious." How feeble is such a line of argument!—how much ignorance of human nature does it betray! For a very little observation must convince us that the generality of mankind, whose time and thoughts are necessarily much engrossed by the common cares of life, are ill prepared to understand the force of mere abstract reasonings (reasonings not always satisfactory to the learned themselves), and not very likely to be persuaded merely by their influence to relinquish favourite sins and pursue the path of virtuous obedience. This shows us the wisdom of the Almighty Ruler in having established the authenticity of the christian religion chiefly upon miracles—a species of proof plain and easy of itself, adapted to strike with equal force the learned and the unlearned, and to spread irresistible conviction wherever it is exhibited.

And, consequently, we see how proper it was for our Saviour to perform such works as far exceeded the natural power of man, since he thus gave the clearest demonstration of the divinity of his character, the heavenly nature of his mission, and the most powerful of all motives to the obedience of his laws.

Again, we are told by cavillers, that "a person really sent from God would hardly have recourse to miracles in order to establish the truth of his doctrines, because they are liable to be counterfeited, and that imposition has frequently been known to take refuge under them." But although it be granted that very surprising works have been at times wrought by human artifice in support of fraud and of false religion, yet this will by no means prove that it can never be expedient for the power of God to exhibit real miracles for the purpose of promoting righteousness and pure religion among mankind.

Where a miracle is performed to attest the truth of doctrines which are essential to human improvement and happiness, and in no way contradictory to those ideas which our natural understandings teach us to entertain of the Supreme Being, such an extraordinary manifestation of Divine power seems to present the most proper—nay, the most *natural* proof of the truth of that doctrine. With regard to our blessed Saviour, the exertion of a more than human power was eminently necessary.

It had pleased Almighty God to work many miracles under the Mosaic dispensation, for the spiritual advantage of his chosen people. The Jews had been accustomed to miracles; their forefathers had witnessed many striking instances of the wonderful power of their great Jehovah; and had no signs and wonders accompanied the mission of Christ, they would probably have regarded the best claims of any other nature which he could have made to a divine origin as a mere imposition. It was only by the performance of such works as demonstrated the control of divine power that it was possible for him to overcome the stubborn prejudices which existed against his pretensions to be the Christ of God. The miraculous evidences which he was always enabled to produce were full and satisfactory, instantly intelligible to all who would open their eyes and see the light.

It was under the forcible impression which miracles produce, that Nicodemus, a Pharisee, and a ruler of the Jews, came to Jesus by night, and expressed, with all the warmth of true belief, the satisfied state of his mind,—“Rabbi, we know that thou art a teacher sent from God; for no man can do these miracles except God be with him.”

Now let us plainly illustrate this striking remark of Nicodemus.

The enemies of Christianity do not venture to deny that our blessed Saviour wrought many wonderful works, but they would fain attribute them to any other cause than that by which they were really effected. Let us show, therefore, from several corresponding circumstances, what good reason we have to believe that the miracles of Christ Jesus must have been performed under the immediate influence of an Almighty power. If it had not been so, how could he successfully have accomplished every miracle which he attempted to work? By his never-failing power, the most inveterate bodily diseases to which mankind are liable were instantaneously and completely healed. No sooner did he speak the word than the paralytic recovered his strength, the blind

received his sight, the deaf his hearing, and the disordered in mind the full exercise of reason; the dumb spake, the leper was cleansed, the withered hand was restored whole like the other, and the lame walked away praising and glorifying God. To suppose that these wonderful effects were wrought by some superior human acquirement, or by the mere force of imagination on the minds of those who were healed, is equally unfounded and irrational. For not to mention that Jesus removed many apparently incurable disorders without touching the sufferer, or using any medical application, how is it to be accounted for upon either of these suppositions, that he could accomplish perfect cures upon persons residing at a considerable distance from him, and whom he had not seen? It must be acknowledged that surprising effects will sometimes spring from the power of imagination; but what effect could imagination produce on the centurion's servant, who was effectually healed of the palsy, merely in consequence of his master's earnest entreaty, that Christ would compassionate his sufferings? But if the captious are still disposed to frame objections, will they venture to assert that fancy may continue to exert its power even when life is extinct, and the tabernacle of clay, the immortal part gone, has begun to decay? Will they seriously tell us that Lazarus was restored to life by the force of imagination, or of some applications which Christ could administer? Will they in a similar manner venture to account for our blessed Redeemer's own resurrection from the dead?

Suggestions so palpably erroneous scarcely deserve a moment's attention. Consider also that our Saviour's divine power was successfully exerted not only upon the human race, but upon the animal creation, upon vegetable substances, and upon inanimate things. At a marriage festival he turned water into wine; by his command, a few loaves and small fishes were multiplied into a sufficiency of food for no less than five thousand persons; the winds and the waves were obedient to his word; and, on a particular occasion, he walked with equal firmness on the surface of the sea as on the dry ground. Since, then, the exercise of our Saviour's supernatural power was attended with invariable and complete success, on what reasonable grounds can the truth of his miracles be questioned, and how can those astonishing works be otherwise accounted for than by admitting that he did indeed receive his commission immediately from heaven, and carried within himself an all-sufficient control over all created things? But to convince us yet further, we may observe, that our Saviour's miracles were openly attested and strongly appealed to at the very time and scene where they were performed. They were not spoken of as wonderful things done in former days, when by reason of the distance of time, their evidence could not be clearly ascertained; they were wrought before a great number of eye-witnesses, and with an avowed design to convince the world that Jesus Christ was the real Messiah, of whom so many prophets had borne witness. Convinced of the ultimate success of his mission, our Saviour thus addresses the Jewish people in the fifth chapter of St. John's gospel:—"I receive not testimony from man. I have a greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me."

Nor are the miracles of our blessed Saviour imperfectly and obscurely recorded, or mentioned only in general terms by the historians of his life. If this had been the case, suspicion might have had some hold. But every little circumstance properly connected with them is distinctly and artlessly related. Nothing is *studied*; simple facts are unequivocally stated. The particular place in which each miracle was wrought; not only the department of country, but the town and village, and generally the spectators who were present, are distinctly mentioned. Nor were these wonderful works performed only in obscure situations, where they might be hidden from the public view, and observed only by a few who were particularly interested in their success.* Our Lord exhibited his astonishing powers in the most populous cities, and before great multitudes of promiscuous persons: in the streets and highways; in synagogues and private dwellings; in cities and in villages; in the most public places of resort which the metropolis of Judea could furnish; before the assembled populace; before the scribes, and pharisees, and doctors of the law. "He did those miracles which no man could do except God was with him."

Our Saviour did not, like the Mohammedan impostor, rest his claims to divine authority on suspicious tales of private revelations and secret intercourse with heaven, but in the open day, and before innumerable spectators, he wrought such mighty works as could not fail to impress every unprejudiced witness with a full conviction that he was indeed that very Messiah whom the prophets of God had repeatedly foretold.

Once more; we may observe in strong evidence of the truth of our Saviour's miracles, that they were performed before his most inveterate enemies, as well as before his most zealous friends. The opponents of revelation would do well to remember that the Jews, to whom Christ was particularly sent, were strongly prejudiced against him. So far was he from being countenanced by the ruling powers of Judea, that the chief magistracy exerted its most strenuous authority to destroy his person, blast his character, and exterminate his religion. It must be supposed that those who hated him, would embrace every means they could to weaken the credit of his divine pretensions. But among all the reviling accusations which the Jews brought against him, we cannot find that they ever charged him with fraud or artifice in the operation of his miracles. On the contrary, they themselves acknowledged his power to be supernatural, although they affected to impute it to a wrong origin. For immediately after our Saviour had raised Lazarus from the grave, the chief priests and pharisees gathered a council and said, "What do we? for this man worketh many miracles. If we let him thus alone all men will believe on him." Had the miracles of Christ been wrought only in the presence of men already prejudiced in his favour, and disposed to impute any thing strange and uncommon, which he did, to the agency of some more than human power, a suspicion of imposture might then have been reasonably entertained; but what stronger arguments for their authenticity can be wished for than their having

* We may except the transfiguration of the Saviour, which took place in presence of three of his disciples only; but, mark, for this very reason he desired them to speak of it to no man; nor did he ever appeal to this miraculous occurrence as a proof of his Divine commission.

been performed in the presence, and submitted to the free investigation of enemies, who were suspicious of fraud, watchful to detect, and eager to expose it?—than, that these very enemies were struck with irresistible conviction that his miraculous works were not counterfeited, and impelled to confess that they were indeed the work of more than human strength?

We may also remark, that the manner in which the miracles of our Saviour are recorded, and the character of the persons who relate them, merit a particular and deliberate attention. Their authenticity is not made to rest upon vague report or upon oral tradition; they are communicated to the world in the plainest and most inartificial language, by apostles and evangelists who were themselves witnesses of these wonderful transactions. And it is difficult to show what objection can reasonably be made to their testimony, or how, if we refuse to admit it, we can with any propriety believe in any historical evidence whatever. These men were guiltless of any breach of morality; they were the avowed enemies of wickedness and impiety; why should they then give countenance to any design which they knew to be founded in falsehood and imposition? Were they tempted by the hope that such conduct would enable them to accumulate worldly possessions, or establish a system of worldly power? No!—they well knew that to devote themselves to the cause of the crucified Jesus was utterly to renounce every hope of temporal emolument or estimation, and the sure method to bring down upon themselves all the accumulated distresses annexed to a state of constant persecution. And can it be supposed that such men should embrace a system which they knew to be false, resigning, at the same time, every prospect of advantage which either this world or the next can afford, and giving up even life itself? Nay, if among the strange characters which occasionally appear upon this mortal stage, some one might arise capable of acting so infatuated a part, can it be supposed that a body of men should ever conspire together in the furtherance of so extraordinary an infatuation? What can be imagined more incredible? Surely, therefore, we have in the character and conduct of the apostolical witnesses, as strong security as can be desired, that all which they relate concerning the miraculous powers of our blessed Saviour is strictly and literally true.

Lastly; we observe that a very striking proof of the authenticity of the miracles of Jesus may be drawn from this consideration—that they were wrought for benevolent and kind motives. Well, indeed, were they adapted to the high nature of his office as the Messiah, by exhibiting an equal mixture of the two most distinguishing attributes of divinity—power and goodness.

It was his peculiar commission to save the souls of men; and by employing his miraculous endowments to heal their diseased bodies, to soothe their distracted minds, and to redeem their lives from destruction, he evinced a pleasing anticipation of that almighty power which he should hereafter exert, in raising his true disciples from the dead for the possession of everlasting bliss.

I know that two of our blessed Lord's miracles have been vehemently assailed by cavillers, as not manifesting that spirit of benevolence which the rest must be acknowledged to exhibit—I mean the withering the

fig-tree, and the destruction of the herd of swine. But without examining closely into this subject, who can pretend to say that even these *destructive* miracles (so to speak) were not expedient and justifiable at the particular time when they were performed? Might not the very purpose for which they were displayed have been to give the world an awful demonstration that Christ had power not only to bless and to save, but also to punish and destroy such as should obstinately oppose his authority and violate his laws?

Since, then, all the miracles of our Saviour appear to have been wrought with a design to promote, in some way or other, the benefit of mankind, they furnish us, from their own nature, with a satisfactory reason why we should believe them to be the fruits of a power truly and essentially divine.

If, therefore, the wonderful works which are ascribed to our Lord carry with them every essential property and mark of truth, we are provided with a proof of his Divine commission which is clear, decisive, and absolute. While, then, we acknowledge with reverence and awe the hand of God in these miracles of Jesus, let us embrace with equal reverence all those truths and precepts of the christian revelation which these miracles were intended to confirm. If sincere religious obedience be withheld, vain will be that assent of the understanding which is produced ever by the most solid conviction. It peculiarly becomes us to prove the soundness and efficacy of our faith, by cherishing a heartfelt solicitude to imitate the example, to observe the ordinances, and follow the precepts of our heavenly Redeemer. If this be our sincere endeavour, he will esteem us as his disciples and his friends; and from his love, as we are expressly assured, neither "life nor death, nor principalities, nor powers, nor things present, nor things to come," shall ever be able to separate us.

R. M. T.

NEWS FROM AUSTRALIA.—No. I.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

*Darling Hurst, near Sydney, Wooloo Moooloo,
June 14, 1839.*

MY DEAR SIR,—It is my intention, as you know, from time to time to send you word what we are doing in these antipodal parts of the world, and I hope, though like "angel visits," my communications must of necessity be "far between," the subjects I shall discuss will be as interesting to your readers as any other of the topics heretofore touched upon by your correspondent in former numbers of the CHRISTIAN REMEMBRANCER. To begin at the beginning is always best. I shall therefore say a few words of the voyage hither, before I tell you of what happens here, and this because I consider it a *duty* to lay before the christian public the thoughts which occur to me respecting the religious instruction of the thousands who annually come out to these colonies.

1. Emigration ships. I sailed in the ——— from Plymouth, on the 22d of January, for the Cape of Good Hope and Sydney, having obtained from the S. P. C. K. a supply of books, to serve as a lending library for the use of the crew and passengers. The ship had suffered

much in coming down channel, and was fifteen days behind her time, during which there was ample time for dissatisfaction among the many who had been gathered together by the announcement, that the ship would *positively sail* on the 7th, a degree of assurance which winds and waves did not sanction, but oppose. On the 22d the wind became fair, and we bade adieu to Old England, driving on before a strong N.E. breeze, which speedily carried us into the trades (even if it were not the trade wind itself); so that we passed Madeira on the sixth day, Teneriffe on the ninth, the Cape de Verd Islands on the sixteenth, and the Equator on the eighteenth day. During this period I had service on board every Sunday, save on the 27th of January, when, just as I had commenced, a squall came on and drove us off the deck. The congregation on that occasion was not very numerous. Several of the sailors (of whom there were thirty-two on board), the officers, and many of the emigrants and cabin passengers attended; but others were lounging about the sides of the vessel, or were dressing below; and of the ship servants not one was there. Besides the thirty-two enumerated, there were on board four officers, twenty cabin, twenty intermediate, and 308 emigrant passengers. The whole of these were entrusted to the care of the surgeon, who professed himself a Presbyterian, but did not believe the Bible. His instructions would have led him, if he had done his duty, to perform divine service every sabbath day, to have prayers in the men and women's apartments daily, and to establish a school for the children, having a supply of books for the purpose. There was on board also a supply of Bibles and Prayer Books for the use of the crew, which I distributed to them the first Sunday. I had no official connexion with the ship, being merely a passenger, but I volunteered to undertake the services, which the doctor could not do, he having never seen the Liturgy. I name this, because it shows how irregularly and improperly religious duties are oftentimes performed at sea. Our cargo of emigrants comprised Romanists, Wesleyans, Presbyterians, Unitarians, any-thing-arians, and infidels. With such an assemblage it surely behoved the consigner to see that efficient means were taken to keep up at any rate the *form* of worship on board. Yet, notwithstanding I urged the matter seriously, had I not officiated on Sunday, there would have been no service at all, and daily prayers were never held. Nor was the school kept, purely because the ship was so crowded that there was no room for one, though there were plenty of children. Below, there was not space to whip a top; on deck, children could not be assembled under a tropical sun, in a tropical rain, or in the midst of a crowded mass of people confined to a few feet in the waist and quarter deck. It so happened, that I became ill with dysentery at the Cape, and was confined to my bed from the time we left Africa till we passed through Bass' Straits; and as we entered Port Jackson Heads on a Sunday, I could not on that day officiate. During the whole previous period, from April 3d to May 19, the public worship of God was neglected altogether, because, as the superintendent said, he could not officiate whilst a clergyman was on board, though he knew I was too ill to set up in bed, and it was his business to attend to it. Surely when emigration is carried on to such an extent, as now,—and it appears by the evidence just published of witnesses before the Committee of

Emigration, held recently at Sydney, that within *five* years from this time 60,000 labourers and servants will be wanted and must be had; and when it is considered that these emigrants are dispersed in the wilderness of New South Wales on their arrival, many of them going to cuttle runs 2000 miles off, where never a priest appears, and vice and drunkenness abound,—it would be an act of Christian charity, if emigrant ships could be supplied with proper religious instructors, and not be left to the mercy of Unitarian or infidel surgeons, who either cannot or will not undertake the cure of the soul, as well as the killing of the body. Yet there are religious men at sea; and to mention one with honour, there is a Dr. Browning, on board H.M.S. *Hercules*, who has three times been out with convicts and emigrants to this country, and who has done much good in his generation and day, by precept and example. We also spoke and boarded the barque *Albyn*, from Greenock to Bombay, in February. The captain could not come to my service, because he had one of his own every Sunday. He told me, that he had morning prayers every day, and not one of his crew was absent, who was employed about the ship. Why should not chaplains as well as doctors be engaged for emigrant ships? Whilst I had health, I found a wide field of usefulness, and I must say, with some few exceptions, I found the people willing and anxious to be taught. Many of them readily sought for books of instruction, and none seemed so desirous of them as the Romanists. What good might not a person, armed with power, as a superintendent is, to do almost as he likes, effect, if instead of opposing a volunteer clergyman, he steadily set himself to oppose error and iniquity, of which in an emigrant ship there is sufficient to make the thinking man tremble for the consequences. After we left the line, we had calmer and light winds, the thermometer frequently marking 100° of heat, and between it and the Cape I was called on to perform the last duties over five of the children. After we left the Cape, where there were on our arrival 6,600 cases of measles, diarrhoea and dysentery, death made greater havoc amongst us, and notwithstanding *ten* more, amongst them five adults, died, still there was no recognition of Him who sent the infliction, save in the prayers over the dead, slovenly read by any one who would officiate in the doctor's place. This is not, I find, a solitary instance; the custom is in the emigrant ships to send out a Scotch doctor, a youth just out of college, and who often has as little to recommend him as can conveniently be carried to sea. Now emigration is a national concern, and if our peasants and artisans are by government agency and connivance shipped off by thousands, year after year, is it right to send them out to such a colony as this, without a due consideration to the good or harm they are likely to contract on the voyage? If England and Ireland be thus relieved of their surplus population, let them give in exchange proper religious instruction to those of whom they are relieved. In an emigrant ship (and in all but Mr. Marshall's, the sexes are indiscriminately mingled in one common sleeping apartment) there are plenty of incentives to every kind of wickedness, and it is a positive duty to a mass of people, as numerous as the inhabitants of an ordinary country parish, and to this colony also, to remove as much as possible all the opportunities of irreligion. Bad as the ship was, I have no hesitation in declaring, that so

long as the Sunday service was performed, it was freer from vice than afterwards. The very *words* of our incomparable Liturgy have a charm in them, to restrain the indulgences of the sinner; but what must a ship be, containing all sorts, all tempers, and all dispositions, when the Lord's day is openly profaned, or only remembered as a day of licentiousness, the public recognition of it set aside, and religion jeered at by those who ought to be made responsible for its culture? It is but fair to Mr. Marshall to say, that *he* has provided on paper for the contrary; if he would institute a proper inquiry into the religious principles of the captains and superintendents he employs, his vessels would be incomparably better managed than those of any other consigners of living cargoes to the settlers in Australia.

Yours most truly,

W. B. C.

PSALM CVII. PART 4.*

THE SEA.

THEY who go down in daring bark,
And plunge in rage of ocean dark,
Their daily harvest reap
Amid the many waters,—they
The mighty works of God survey,
His wonders in the deep.

He spake; high swell'd the whirling blast,
The waves of God so high and fast
Ascend, to heaven they rise;
Then down amid the deeps below
They sink; in self-consuming woe
Their spirit melts and dies.

They reel as revellers to and fro,
And like a drunkard staggering go;
Their deep device and skill,
To their own heart dismay'd return:—
For God in prayer they ask and yearn
In that dark hour of ill.

They call'd the Eternal, and he free'd
And sav'd them in th' o'erwhelming need;
The whirlwind's ruthless wing
He stay'd—in calm it dies away,
And the hush'd waves in peace decay;—
Their hearts for gladness spring.

Glad are they, for they are at rest:
So to the land they love the best,
The port of their desire,
He guides them; where to Israel's Lord,
His tender love, His ways ador'd,
Their anthems shall aspire;

* Verses 23—32.

And tell His wonders, wrought in need
 For children of our mortal seed ;
 So may His holy Name
 Find glory, where the people meet ;
 The elders in the judgment seat
 His endless might proclaim.

From "The Psalter in English verse," by PROFESSOR KEELE.

REPAIR OF FOOTPATHS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—A correspondent in a late number of the British Magazine remarks that church-going, so far at least as regards pedestrians, depends in some degree upon the footpaths. This is true ; and I am persuaded that the clergy and other influential individuals cannot perform a more acceptable service to their poorer neighbours than by enforcing the repair of the common footpaths. When we consider the number of persons who are compelled to travel on these paths, winter as well as summer, and often carrying burdens, we see the charity there is in making some exertion that they be kept in good repair. In general it is hoped the surveyor would immediately attend to any proper application, but should he prove restive, I beg to refer your readers to 5 & 6 William IV. c. 50, sect. 94. It is there provided that any person may lay an information before a justice, if a highway (which includes a footpath) is not "in thorough repair." The information may be made before any justice, but must be upon oath, and sixpence, and no more, can be demanded for it by the clerk. This being done, the informant has nothing further to do. The Act requires the justice to issue a summons to the surveyor to appear at the Special Sessions for the Highways ; at which sessions the justices either appoint a person to view the highway complained of, or they view it themselves, and then at the next sessions they adjudicate, and must fine the party and compel the repair. The Clergy so often appear as the poor man's friend, that I am sure you will gladly insert this in your next number.

I have the honour to be, your obedient servant,

Newcastle-on-Tyne, Oct. 12, 1839.

W. C. W.

CHURCH SOCIETIES.

MR. EDITOR,—I have read with much satisfaction in the Ecclesiastical Gazette for August, the following notice. The plan detailed is so simple and so excellent, and the direct and indirect advantages that would result from its general adoption are so apparent, that upon being made acquainted with it, every right-minded clergyman and layman must feel constrained to *go and do likewise*. With this view, Mr. Editor, I would request you to re-publish the article.

Yours, faithfully,
 X.

UPPER CLAPTON AND STAMFORD HILL CHURCH FUND.

The remarkable success which has attended the establishment of this fund induces us to bring the plan under the notice of the Clergy generally. In consequence of a recommendation contained in the charge of the Bishop of London last year, with reference to five Church Societies, an address to the members of the congregation of Stamford-hill Chapel was drawn up by the Rev. C. J. Heathcote. Its object was to explain the nature of the five Societies named by the Bishop, and to exhort *every one* to contribute something. Mr. Heathcote also waited upon the master or mistress of every family, and endeavoured to interest them in the object.

In the address it is stated that, "though the importance of collecting a large sum must not be overlooked, it is much more desirable, that we should *all*, out of one common feeling for the Church of which we are members, give *something*, than that a few only in comparison should give largely.

"It is, however, the heads of families among us, the masters and mistresses of households, who are more especially called upon for their cooperation in this work; nor is their own individual support of the Church fund more earnestly requested, than that they would recommend it to the different members of their families and households, that they would interest themselves in explaining to them the great christian purposes to which they are invited to contribute, and, as far as their own households are concerned, *take the charge of the collection upon themselves*.

"And to what better end, it may be asked, could the influence of that station be directed, in which it has pleased God to place every master and mistress of a family? or what would better become the christian heads of christian households, standing as they do before God in something of the light of his ministers to the Church, in their own houses, than the coming before him once a year, and laying upon his altar the united tribute of themselves and their families to the service of his Church?"

The congregation consists of about one hundred families. The amount of the contributions to the several Societies during the year is as follows:—

	£	s.	d.
Church Building Society	55	10	0
Additional Curates' Society	58	6	0
National School Society	52	6	6
Propagation of the Gospel Society	59	1	6
Christian Knowledge Society	42	4	6
	<u>267</u>	<u>8</u>	<u>6</u>

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—It may be satisfactory to your correspondent X, whose letter you have been good enough to communicate to me, and to others, who, with him, see the great importance of such "Church Funds" as those noticed in the above extract from the Ecclesiastical, if I state a little more in detail the steps taken in the formation of it. And I will do this, with your leave, by making an extract from the notice prefixed to a pamphlet of a few pages, just published, containing* the Sermon recommending the formation of the Fund; the Address circulated; the Rules adopted for the management of the Fund; and an Account of the Subscriptions to it.

Living in the diocese of London, I was happy enough to be able to carry with me the Bishop's recommendation of these Societies in his last charge, and his injunction to his Clergy to recommend them to their flocks. With his sanction thus secured to the undertaking, I called upon the master or mistress of the households composing my congregation, entered generally into all necessary particulars on the subject, but specially urged their taking upon themselves, as the christian heads of christian families, the making a yearly collection from their households for the Church—in support of these Societies: not, be it observed, for this or that Society, but for the Church as at work through them. I then left behind me one of the circulars, containing, on the fourth page, a manuscript list of the subscriptions already received, *apportioned out, in different columns, to each Society*; requesting that it might be returned, with such additional sums, *similarly apportioned*, as the different members of the family might think fit to contribute. When these circulars had all been returned (and this was soon the case), a meeting of the subscribers was called, and the necessary arrangements for the management of the Fund completed.

The good resulting from the union of young and old, rich and poor, master and servant, in such an association, is not to be measured by the money's worth contributed. An interest in the proceedings of the Church is thus often kindled, where little or none had been felt before; personal affection for her substituted for lukewarm approval, or mere prepossession in her favour; and more and more felt of that one heart, and one mind, that so remarkably distinguished the early Church. God increase it in the disciples of his Son here, and all over the world!"

ON IMAGE WORSHIP.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

SIR,—I cannot but think that your correspondent, *Presbyter Anglicanus*, in your last Number, takes somewhat dangerous ground as the apologist of "graven images," and the "likenesses of things in heaven above and in the earth beneath." It is true that he acknowledges the absurdity of image worship, and admits that they are guilty of idolatry who follow *ROMISH image worship*. But is your correspondent aware that the Romanists adopt the self-same excuses for the respect paid by

* A Review of this excellent Sermon will be found in our present Number.

them to images, which he gives for his affection for them? "My good woman," said a Romish priest to a cottager's wife at Burton, lately, in Dorsetshire, "you are much mistaken in supposing that we *worship* images, as people ignorantly tell you. We merely have them to excite our devotion, and remind us more forcibly of the objects they represent. When you see a picture of your Saviour on the cross, or a representation of the dead body of Him who died for you, does it not excite your devotion, and remind you of the debt of gratitude you owe to him? Assuredly it does. Well, that is the object we have in view, in having pictures and images of our Lord and the holy saints: by *seeing* them, our feelings are excited to a higher pitch of devotion, and we worship God with a higher degree of reverence!"

I was strongly reminded of this on reading your correspondent's letter; and I hope the poor cottager's reply may have more weight with him, than (from the force of education and habit) it could be expected to have had upon the Romish priest,—“What you say may be all very true, Sir; but the Bible do tell us *we must walk by faith, and not by sight!*”

I am very far from agreeing with those who would remove all ornaments, whether of sculpture or of painting, from the houses of God: but I think there is a wide distinction between placing them therein as appropriate objects of embellishment, and rendering them conspicuous parts of the service of the temple, by teaching that they are aids to devotion. Though the wisdom and enlightenment of the 19th century be great, it is not likely to contain more of wisdom than the eternal ordinances of the moral law of God; and on that account it is, that I deem it alike presumptuous and perilous, to set forth before the eyes of the people, as objects of “honour,” those things which Jehovah hath declared to be objects of *danger!*

And regard the case in another point of view. See what a lesson the experience of the whole world, heathen and christian, holds out for our observance. In almost every instance, whether of the deification of abstract virtues, or passions, or qualities, under the symbols of gods and goddesses, or of animals, the reverence or the worship intended for the thing signified, has been invariably transferred to the sign! The sensuality of the many has invariably triumphed over the intellectual abstraction of the few!

I should perhaps apologize for thrusting my ideas thus hastily upon you—and yet in such a case as the present, an apology seems scarcely necessary, for I am but fulfilling a christian duty, in warning my brethren against a danger apparently unseen and unanticipated by them.

I am, Sir,

Your faithful Servant,

H. M'K.

London, Nov. 2, 1839.

THE ROMAN PONTIFICAL.

LETTER VII.

MR. EDITOR,—My last letter briefly described the ceremonies observed by Roman Catholic Bishops in confirming children, and ordaining

to the various orders of the ministry. The third episcopal function which remains to be considered, is the dedicating or setting apart *inanimate objects* to a holy use, whether they be churches, or altars, or images, or sacerdotal vestments. The mummeries of popery cannot fail to disgust a judicious Protestant, yet the *principle* on which they are founded is well worthy of attention, and I cannot help regretting that we have fallen into the opposite extreme. A chalice, for example, passes immediately from the hands of the silversmith to the celebration of the blessed eucharist, and, in defiance of the Rubric, I have known instances in which the *consecrated* elements which remained were carried out of the Church as the perquisite of the clerk!

At p. 212 of the Pontifical,* there is a form for laying the first stone of a church, which occupies eleven pages.

Then follows (p. 224,) the form of consecrating or dedicating a church, occupying about sixty pages.

Before the ceremony, the Bishop is directed to provide the relics which are to be inclosed in the altar. They are to be placed in a clean vessel, with three grains of incense and the Deed of Consecration, all carefully sealed up. The latter contains a grant of forty days' indulgence to all who shall visit the church on the anniversary of its consecration, and the vessel is placed over night in a tent before the principal door, lighted up with tapers, where vigils are celebrated, and Nocturns and Matins sung in honour of the saints whose relics are contained in it.

There must also be provided for the ceremony, the chrism, the holy oil of the catechumens, two pounds' weight of incense, and five small crosses for every altar that is to be consecrated. Twelve crosses are to be painted on the inner walls of the church, with a taper burning before each.

The officiating bishop is to wear an amess, albe, girdle, stole, cope, and mitre, all of them white; and his assistants are also to be vested in white.

All go out, except one deacon, who remains inside the church.

The Bishop in the churchyard devoutly recites the Litany, and the seven penitential Psalms; after which he consecrates the holy water, and sprinkles it upon the people.

Then there is a procession round the church on the outside, three times, preceded by two acolyths with lighted tapers; the bishop in the mean time sprinkling the walls with holy water, in the name of the Father, Son, and Holy Ghost; and every time that he comes to the doors, he strikes it with his pastoral staff, saying—

“Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall go in.”

DEACON. (*from within*) “Who is the King of Glory?”

BISHOP. “The Lord, great and powerful, the Lord, mighty in battle,”—and the third time they add the words, “Aperite! Aperite! Aperite!”

Then the bishop with his staff makes the sign of the cross upon the door, and exorcises all evil spirits, after which he and the other officiants enter, but not the people.

BISHOP. “Everlasting peace be unto this house.”

ANTIPHON. "Zacchæus make haste, and come down, for to-day I must abide in thine house," &c. Then "Veni Creator Spiritus," &c.

Meanwhile one of the clergy sprinkles the church pavement diagonally with fine ashes, in the form of a St. Andrew's cross, from corner to corner.

The Litany is again sung, and afterwards the canticle of Zacharias, (Luke i. 68—79), during which the bishop with the end of his crozier writes upon the ashes the letters of the Greek alphabet, on one of the lines forming St. Andrew's cross, and the Roman alphabet upon the other. He then blesses water, salt, ashes, and wine, which he afterwards mingles together. The bishop next puts his thumb into this mixture, and makes five crosses upon the upper part of the altar, namely, at the four corners and in the centre; after which all go in procession round the walls inside the church, chaunting the 121st, 67th, and 90th Psalms. And the bishop anoints the twelve crosses painted upon them, and sprinkles holy water upon the pavement.

Then, after saying the Preface to the Mass, &c., the bishop makes the holy mortar, which is to close up the reliques; after which he and the clergy go in procession to the tent, to bring the reliques for the altar. Before, however, they are brought in, a considerable time is occupied in addressing the people and the founder of the church. Then, after some prayers and ceremonies, they are carried into the church in procession, and reverently placed in the cavity of the altar ("*in sepulchro altaris*"), which is afterwards closed up with the holy mortar. The place where the reliques were deposited was called "*sigillum altaris*."

Next follows (p. 286) a form for consecrating the vessels and ornaments belonging to the altar and the church.

Then (p. 290) there is a separate form for the dedication of an altar, occupying about thirty pages, and (p. 322) a form "*de consecratione altaris cujus sepulchrum reliquiorum est in medio summitatis stipitis*:"—for in the Romish communion it is by no means uncommon for the altar alone to be consecrated, *the church itself still remaining unconsecrated*; and this was formerly the case with several of our English cathedrals.

Benediction of a portable altar, used in the "*viaticum*" mass, celebrated in a sick man's chamber (pp. 324—338).

Benediction of a burial-ground separately from the church (p. 338). Five wooden crosses are erected, that in the centre being the highest; and each of them has three candles before it. Incense is burned before these crosses, and holy water is sprinkled about the sepulchre.

Reconciliation of a church and cemetery which have been polluted by adultery, murder, &c. (p. 348). Another form for the cemetery alone (p. 359).

Consecration of a paten and chalice:—they are anointed with the chrism, and sprinkled with holy water. In the "*ARCHÆOLOGIA*," vol. xxv. there is published "*the Anglo-Saxon Ceremonial for the Consecration of Churches*," from a manuscript of the tenth century, which agrees in many respects with the modern form; yet amidst a great deal of superstition I find these traces of a purer faith: witness the following prayer (p. 264)—"*Præsta (Domine) ut quicunque ex hoc calice mysticam*"

sanguinis tui memoriam mundato corde pergustent peccatorum omnium a te veniam mercantur."

Benediction of vestments in general (p. 364); benediction of any vestment (p. 366).

Benediction of the linen coverings of the altar (p. 367); of the *corporalia*, or linen which covers the host (p. 368).

Benediction of a crucifix (p. 369), in which the Bishop prays that—"it may be a salutary remedy for mankind; that it may confirm their faith, make them fruitful in good works, REDEEM THEIR SOULS (!), and protect them against the assaults of the enemy." "Then the bishop, bending his knees before the crucifix, devoutly adores and kisses it," &c. On every Good Friday this is done, when the clergy take off their shoes, and "*creep to the cross.*"

Benediction of an image of the Blessed Virgin (p. 376)—"To thy protection we fly, O holy mother of God! despise not our prayers in the hour of necessity, but free us from all dangers, O glorious and ever-blessed Virgin!"

Benediction of the image of any saint (p. 379).

Benediction of the holy vessels in general (p. 580); of the tabernacle (over the altar) in which the Holy Eucharist is reserved (p. 381).

Benediction of a reliquary (p. 382).

Benediction of a bell (p. 385). This is a very superstitious form, occupying thirteen pages. The bell is sprinkled with holy water, "in the name of the Father, Son, and Holy Ghost!" and the Bishop prays that the virtue of God's Holy Spirit may rest upon it.

In addition to the above, the Pontifical contains—

Benediction of a crusader's cross and armour (p. 393, &c.)

Form of publishing the movable feasts for the year at the Epiphany (p. 405).

The expulsion of penitents from the church on Ash Wednesday, and their reception on Holy Thursday.

The consecration of the holy oils on Holy Thursday; ceremonies used in holding a synod; and other minor forms.

I have the honour to be, your obedient Servant,

RICHARD HART.

ON PERFORMING THE BURIAL SERVICE OVER THE BODIES OF DECLARED DISSENTERS.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

London, 16th Nov. 1839.

SIR,—I have noticed a paragraph going the round of the daily journals, in which it is objected against a clergyman of the Church, that he refused to perform the usual burial service, over "an infant who had been (as it is stated) baptized by a Wesleyan minister:" and further, that the Bishop of Norwich on being applied to, intimated his opinion that the clergyman had done wrong.

Now, Sir, as this is a case that might occur to any parochial clergyman, and as it is highly desirable that we should know what *is* our

duty upon such occasions, I think it advisable to address a few lines to you, in the hope of eliciting information from some of your correspondents, who are better informed than myself.

As I am writing professedly for information, I will state as briefly as possible, what are my own views upon this subject, and will feel grateful to any brother, or, if such might be, father in the ministry, to point out where I am correct and where in error.

It appears to me that the Church of England acknowledges but one baptism, administered with water, by a "lawful" minister, in a prescribed form of words.* Without *such* baptism the person is clearly considered *unbaptized*, for if there is the least suspicion, the minister is directed to give a conditional baptism; and the rubric prefixed to the burial service, orders that it is "NOT to be used for *any that die unbaptized*." I cannot therefore conceive how any bishop, or any judge, can alter by his individual authority the rubric, which I have always understood to be recognised as the law of the land in ecclesiastical matters. The clergyman, notwithstanding, who receives such an injunction from his bishop, is, I conceive, bound to obey him whether right or wrong, (entering only a respectful protest in the latter case) because the bishop being the superior officer, takes all responsibility of error on himself, while the clergyman's duty of obedience still remains in force upon him.

But this does not alter the facts of the case. No Church membership can exist without baptism, and no Church privilege can be claimed without membership; and I can no more conceive the propriety of dissenters, who reject the ordinance of admission to membership, claiming a privilege consequent upon it, than I can conceive an alien claiming a right of citizenship, without first consenting to be naturalized.

You will observe, Sir, that I merely treat this question as a matter of *fact*—not of *feeling*. I am aware that our Church is sometimes charged with intolerance and bigotry, in refusing her burial service to those who are without her pale, as if she thereby declared them *out of the pale of salvation*. I have yet to learn that the Church has either expressed or implied such an opinion: and I think if our dissenting brethren would regard this question in the light in which I have endeavoured to place it, they would refrain from any such acrimonious charges, and admit that (however irksome the *results* of our reasoning might be to them,) we were only acting on the principles of justice and candour. Their own congregations are not invested with their respective privileges until they are enrolled as members—it is just that it should be so—but why should that be termed bigotry in the Church, which is admitted as a just principle in Dissent?

I shall feel happy, Sir, if this letter be productive of an authoritative reply, which shall set our minds at rest, in the diocese of London at least, as to what line of conduct we ought to pursue, should we be called upon to perform the burial service over those whom the Church regards as "unbaptized."

I am, Sir,

Your faithful Servant,

H. M'K.

* See the questions to be asked by the minister, on receiving into the Church a child already baptized in private. *Office for the Ministration of Private Baptism of Children in Houses.*

THE SABBATH.

No day for me has half the charms,
So free from care and wild alarms,

As this—the welcome one.

For me no day so full of joy,
Of sweet content without alloy,

As this—the hallowed one.

No day so rich in peaceful rest,
So fairly clad, so purely drest,

As this—the welcome one.

A robe of righteousness thou hast,
To clothe the future, as the past,

E'en thou—the hallowed one.

Lull'd to sweet rest the cattle seem
In quiet peacefulness to dream,

On this—the welcome one.

As if, to them, there ne'er arose
A day so full of soft repose

As this—the hallowed one.

For man thou'rt made in earliest days,
Who in return observance pays,

Tow'rd's thee,—the welcome one.

Leaves busy cares of wealth and power,
To enjoy the calm and sacred hour

With thee—the hallowed one.

The tuneful bell, with solemn call,
More deeply sounds and musical

On this—the welcome one.

Inviting sinners to their God,
To hymn his praise, his mercy laud

On this—the hallowed one.

Ah! well it is, that we should rest,
On this the holiest and the best,

On this—the welcome one.

The day alone of all the seven,
We take from earth to give to heaven,

E'en this—the hallowed one.

Creation's Lord, his fiat past,
As pausing from his labour vast,

On this—the welcome one,

Commanded frail and erring man,
His sins confess, his motives scan,

On this—the hallowed one.

Let one and all, on earth below,
Before his footstool humbly bow,

On this—the welcome one.

Before the throne, repentance bring,
And thankfulness and praises sing,

On this—the hallowed one.

E. P.

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.—*Abstract of the Report of the St. Andrew's Branch of the Society for Promoting Christian Knowledge, Manchester, during the first six months of its establishment.*

THIS Society was formed under the auspices of the Manchester and Salford Society for Promoting Christian Knowledge, and the control of the Incumbent. The several resolutions on this occasion were moved by the Reverends, the incumbent and curate, H. Fielding, vicar of the parish, R. C. Clifton, clerk in orders of the parish, and secretary of S.P.C.K., W. Hutchinson, Newton Heath, T. Corser, Stand, Messrs. George Peel, John Potter, &c. &c. The following was the composition of the local

SUB-COMMITTEE.

Chairman and Treasurer—Rev. Geo. Dugard, M.A.

Sub-Chairman and Secretary—Rev. Alexander Watson, B.A.

The Churchwardens, *pro. tem.*

Mr. J. Potter,	Mr. G. Peel,
Mr. Wright,	Mr. Batt,
Mr. Carr,	Mr. Nell,
Mr. Longlin,	Mr. Denby.

With power to add to their number.

"At a meeting subsequently held at the school-room, several ladies and gentlemen gave in their names as visitors. Following high example, these are sent out two and two together. A map of the district has been provided, and the district has been sectionized into portions of about 170 houses each, on an average, and to each such section two visitors are, or are to be, appointed, furnished with a specimen card of the types of the society's bibles and prayer books, mounted on cloth, and a catalogue of the society's publications; a book and a number of cards for collecting deposits; the book being kept in their own possession, and one of the cards being given to each depositor, as a receipt for his payments; this card having, for the better confidence of the depositor, the addresses of

the incumbent and curate, as well as that of the visitors, on the reverse side. In addition to this, the visitors have cards for collecting contributions either towards the Society for Promoting Christian Knowledge, or the more local purposes of the society, and also a book on the plan of a *speculum gregis* (*looking glass of the flock*), for the purpose of ascertaining, as minutely as may be, the occupation, family, religious profession, and condition of the parties included in their round of visitation, and also from month to month or oftener, they are supplied with tracts for gratuitous distribution. The duties of the visitors when thus equipped are, in the first instance, to make themselves acquainted with each family in the district, offering to leave the tracts at the house regularly; to call week by week for their deposits, if they should wish to possess themselves of Bibles, Prayer-books, or any other of the publications of the society, and to direct the attention of the clergy to any cases where their spiritual interference might reasonably be expected to prove of service. Thus every house is visited once at least in every month, and all depositors are called upon once a week. On the first Monday in every month, the visitors meet the clergy and committee, and pay in all their receipts during the month, distinguishing between deposits and contributions. Their amounts are received by the treasurer, and entered in a book kept for the purpose, an acknowledgment being made of his having received them in a small book, kept by the visitors. The treasurer settles with the district society once a quarter. If, as is often found to be the case, those who wish to supply themselves with a Bible or Prayer-book, cannot make their selection, as to size and price, from the printed specimen card, a copy of each priced book is kept at the school-room, and can be examined by the depositors, with an order from their visitor; and when any party has paid up the requisite amount,

the visitors make application to the chairman, who gives them an order upon the society's agent, at the depository, who has instructions to honour the cheque, giving with each Bible "*Patterson's Plain Account of the Bible*:" and with each Prayer-book, "*Directions for Devout Behaviour in Church*." The pecuniary business is generally concluded before eight o'clock, when the poor of the district generally are invited to attend, and are addressed on such subjects as it may be hoped will tend to their profit. The meetings are opened with prayer, and closed with a benediction. The tracts above alluded to are drawn up by the incumbent and curate. Those under the title of ANCOAT'S TRACTS being entirely collections from the Bible, the Prayer-book, and the approved writers of antiquity, and other eminent sons of the church, whom their descendants and brethren love to honour; together with such passages from other writers as coincide with the doctrines of Holy Scripture and the teaching of the church. The other tracts, under the title SOMETHING FOR EVERY BODY, consist of original matter, to meet particular cares, for which it is not so easy to find quotations ready to our hands. There are about forty visitors engaged, but all of these are not yet in full occupation. The following, however, is a tabular result of the labours of those who have entered on their duties:—

No. of houses in course of visitation	2385		
Tracts distributed by personal visitation . .	18,622		
	Bibles.	Test.	Prayers.
No. of depositors	152	30	81
No. who have been supplied	49	20	73
		£	s. d.
Amount of deposits . .	37	10	2½
Amount of books supplied	21	5	7½
Amount of subscriptions .	7	5	0
Donations	14	6	9

No. of contributors, upwards of 400.

"Such are the chief details which the operations of this society seem to render it advisable to introduce to public notice; but it will hardly be fair that those who have had them gradually subjected to their consider-

ation, should put them forth *en masse*, without a hint or two as to the lesson they seem to convey. And first, the practical experience afforded by this society is calculated to establish two most essential propositions:—1. That there is a way in which the laity may bear an efficient part in preaching the gospel, and yet not infringe on the functions of the commissioned officers of the ministry of reconciliation. 2. That it is unfair and illogical, if not wicked, to affirm, that altered circumstances of human society render inefficient the divinely constituted machinery of the church of Christ.

"And beyond this, they suggest to the mind of the thoughtful and humble Christian, these two important queries:—1. Are the disciples of the Lord Jesus Christ justified in forming societies for christian purposes, on any other models than that of Christ's own society, till all her energies have been put forth and found wanting? And 2. Have all these energies ever been fairly put forth; or even when to human appearance they may seem to have been evoked and put in action, is a finite being like man competent to decide whether they have answered the inscrutable purposes, hidden in the secret counsels of the infinite Jehovah?

"The course of the Christian, we are told, is to be fashioned according to the dictates of faith—not marked out by sight. '*We walk by faith, not by sight*,' saith an inspired Apostle, and surely it is an abandonment of this maxim to presume to think that the stern, unbending principles which the Most High has decreed, must be surrendered, because human policy fancies it can devise an easier and more amicable method of advancing a religion, which was to bring not peace but a sword. Let us, then, of this society be thankful, that pious churchmen of a former day have framed for the times which were to follow them a society warmed into existence so entirely under the church's wing; that leaving indelible marks of its parentage, to be members of it requires adhesion to the same, and none other, principles than those which the church has decided, to embody *the truth as it is in Jesus*, and that then in carrying

out its requirements, we may be jealous, and yet not want knowledge; be firm and uncompromising, and yet not lack charity! Truly, the members of the Anglican branch of Christ's Church may praise and bless God, for allowing the formation of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,—a society which, aspiring only to be the handmaid of the church, will *ipso facto* cease, when it shall have provoked Christians to such zeal for their holy mother, as shall, for the bridegroom's sake, secure for the spouse of Christ her full dowry—the faithful allegiance of her adopted children!

"Nor can even a moment's attention to the statistical returns this report furnishes, fail to remind those who wait for the coming of their Lord, that his promise to be "*so always unto the end of the world,*" was vouchsafed to "*men, and not to books.*" It will be seen that in one district, 231 of the 264 houses are furnished with Bibles, and yet, alas! the population thus blessed with the possession of the Word of life, are fearfully deficient in the bearing of those fruits by which our Saviour has said his disciples are to be known. Is there not, verily, a lack of those privileged and commissioned guides, who are (it is under God) to induce the people to HEAR WHAT SAITH THE LORD. Let it be then our constant prayer, that the Lord would send forth more labourers into his vineyard; while assured that labourers only will not secure a plentiful harvest, let us, by all useful means, diligently sow the seed of the Word, that when they shall put in the sickle, the sheaves may be abundant, and the ears well filled.

"In concluding this report, then, it can only be necessary to add, that the Society for Promoting Christian Knowledge was the first MISSIONARY SOCIETY, HOME AND FOREIGN, the first BIBLE SOCIETY, the first PRAYER BOOK SOCIETY, the first SOCIETY for the EDUCATION of the Poor, and the first TRACT SOCIETY; and surely if pre-eminent diligence in the cause of the truth of God, constitute a claim on the sons of the church of God, then such a claim is put forth for support and co-operation by this society, as

can be put forth in this matter only, by the Society for Promoting Christian Knowledge."

—
Society for the Propagation of the Gospel in Foreign Parts.

Nov. 1839.

AUSTRALIA.

THE Rev. W. West Simpson, who had been ordained by the Bishop of London on the preceding Sunday, sailed on the 26th October for Sydney, having received from the Government, on the recommendation of the Society, an appointment as Australian Chaplain.

NEW ZEALAND.

THE Rev. John F. Churton, appointed Chaplain to the Settlers, who are proceeding to New Zealand, has taken his passage by the *Bolton*, which was to leave the river this morning. He has received from the Christian Knowledge Society a handsome Bible and Prayer Book, for the use of his church; and books to the value of 50*l.* for the poorer part of his congregation. The Rev. W. Selwyn has given 101 acres of land for a glebe, and a lady has presented a handsome communion service.

BARBADOS.

Mr. T. Saulez, appointed a catechist for this island, sailed from Liverpool on Tuesday last, the 5th November.

The Bishop of Montreal has recently sent home a list of eighteen new stations in his diocese (Lower Canada,) at which the services of Clergymen are urgently required.

"To the Secretary of the Society.

" Marton, Bridlington, Yorkshire, Oct 2, 1839.

"REVEREND SIR,—Having now completed my visit to the East and North Ridings of Yorkshire, I am in a condition to state to the Society for the Propagation of the Gospel, how far it has pleased God to prosper the work which has been entrusted to my hands. It would be improper not to mention, that the Society has not that measure of support in Yorkshire, which might be anticipated from the wealth and extent of the county.

"But I would not be supposed to address the Society in the language of discouragement. Far from it. I have found on the contrary many new supporters, as well as many old and at-

tached friends; and I doubt not that the zeal of both will be quickened by the partial discouragements which I have met with. I have mentioned the East and North Ridings as my principal sphere, but the first place which I visited for the Society was in the West Riding—the town of Doncaster. Two very numerous meetings were held there on the morning and evening of the 3d of September. On the preceding Sunday, I had preached twice in the town, as well as to a numerous congregation in the ancient village church at Campsall. The collection in the town was divided between the Incorporated Society and the Church Missionary Society. Including collections in some adjoining villages, and at the anniversary meeting at Armthorpe, on the evening of the 2d of September, the gross amount was above 100*l*. The poor villagers at Armthorpe were much occupied by their harvest, but they displayed as deep an interest in the objects of the Society, as their wealthier neighbours at Doncaster. At the morning meeting in the latter place, the Archdeacon of York gave the Society the great advantage of his presence as chairman. In no part of Yorkshire has the system of parochial collections been more efficiently carried out than in this neighbourhood, and should the same exertions be made in other places, the income of the Society will be immensely increased.

“From Doncaster I proceeded to Malton, where great efforts have been made to keep up the spirit which was produced by a visit from the Secretary of the Society last year. The Society is especially indebted to the exertions of the Rev. W. Walker, Secretary to the District Committee, as well as to the Ven. Archdeacon Todd, who presided at the numerous and respectable meeting which was held on the 6th September, in the town of Malton. The Rev. Dr. Hook, vicar of Leeds, lent his very valuable support, as well as the meeting as by an able sermon preached in the morning of the same day at the parish church. The audience was composed of the first families in the neighbourhood, and the sum collected in the course of the day exceeded 40*l*.

“The next station was Whitby. To those who know how ill this place is itself supplied with church-room, it would not be surprising if the extension of the Gospel abroad had not found many supporters there. I am happy, however, after preaching upon the subject on Sunday, Sept. 8th., to have established a District Committee, at a meeting held on the following evening. A few permanent subscribers enrolled their names on the occasion, and in Charles Saunders, Esq., who undertook the office of Treasurer, the Society will, I doubt not, have an active advocate.

“At Redcar, to which I next proceeded, a District Committee was formed for that place and the adjoining villages. The Rev. James Holme, vicar of Kirkleatham, became Treasurer; and the Rev. Joseph Wilkinson, incumbent of Redcar, Secretary.

“From Redcar I returned to Thirsk, when a meeting was fixed for the 12th of September. The attendance was respectable, and a District Committee, for which preparations have been made during the preceding year, was formally completed. In all these places I endeavoured to impress the importance of establishing Parochial Committees upon the clergy who were present, and many expressed themselves satisfied of the expediency of a step, which will, I am satisfied, prove as conducive to the efficiency of the church at home, as it is essential to its extension in the colonies.

“Circumstances prevented the possibility of a meeting in behalf of the Society's designs at York, and I therefore gladly availed myself of an opportunity of preaching on the following Sunday, in that metropolis of the North, where a course of lectures, recently delivered by the Rev. T. Myers, on the Ancient History of the Saxon Church, afforded an appropriate introduction to the operations of an institution, which is endeavouring to establish pure and primitive Christianity in other countries.

“The villages of Thorpe, Arch, and Boston, about twelve miles from York, are the seat of a very thriving District Committee of your Society, at the annual meeting of which I next

attended. The attendance was numerous as well as respectable, the collection ample, and the chairman (G. Lane Fox, Esq. M.P.), the Rev. W. Dixon, Canon Residentiary of York, the Rev. Dr. Hook, and others, did full justice to the claims of the Society.

"On the following morning, Sunday, Sept. 22, I advocated the Society's cause in the small church at Newton Kyme,—the Rev. E. Duncombe, the rector, is one of your most useful supporters in that neighbourhood; and in the evening, at the ancient and interesting church at Tadcaster, I collected above 14*l.*, a larger portion of it than usual in halfpence, from the inhabitants of a small town, where the operations of the Society have heretofore been little known.

"These places are in the West Riding. I turned from Tadcaster towards the East Riding; a locality whereless has heretofore been done for the Society than perhaps in any county of England. An attempt was made last year to establish a District Committee at Bridlington, which, owing to the lamented death of one of its officers—the Rev. Marmaduke Prickett, and the removal of the other, it has been necessary to renew; but with this exception, no District Committee whatever has existed in the whole Riding.

"At Pocklington, on the 24th of Sept., George Legard, Esq. (the chairman), undertook the office of Treasurer, and the Rev. Charles Carr, that of Secretary. The meeting at Beverley on the 20th (Henry Broadley, Esq. M.P. in the chair), was attended by persons of great respectability from the neighbourhood; above 50*l.* was put down either in donations or annual subscriptions, and the Rev. C. A. Thurlow, incumbent of the minister, who had materially furthered the Society's interests, as well by an excellent speech at the meeting, as by making the preliminary arrangements, consented to be Secretary. Next day at Hull, the meeting was still more numerous, and the Society had the benefit of being introduced to the public by that venerable and highly respected man, the Rev. T. Dikes.

"From Hull I returned northward to Scarborough, where I preached on

Sunday, Sept. 29th, for that long tried friend of the Society, the Rev. M. H. Miller, and on the following day attended a very respectable meeting, at which the first anniversary of the Scarborough District Committee was commemorated. Sir John Johnson took the chair, supported by Sir Thos. Legard, and other persons of influence in the neighbourhood. My labours closed yesterday with the re-establishment of the District Committee, in the adjoining town of Bridlington. In the absence of the Archdeacon, his official (the Rev. G. W. Wrangham) took the chair, the Rev. F. Simpson was appointed Secretary, and the Rev. Wm. Tiffin Treasurer to the Committee.

"Nothing now remains before me but a visit to some of the wealthy and populous cities of the West Riding. I trust that in my several wanderings (besides the sums collected, and which the local Treasurers will transmit), there has been diffused an increased knowledge, both of the need of greater efforts for the extension of the Gospel, and of the position of the *Church as the Missionary Society*. Aid me, Rev. Sir, by your prayers, that this feeling may spread more widely both among our clergy and people. Should my feeble efforts tend to this result, I shall not repent having placed myself in circumstances in which I have felt my own incompetence, as deeply as I have the greatness of our common cause.

"I am, Rev. Sir,

"Your obedient servant,

"ROBERT ISAAC WILBERFORCE."

"To the Secretary of the Society.

East Farleigh, October 30, 1839.

"REVEREND SIR,—When I wrote to you some time back from Bridlington, I stated that I had it in contemplation to spend a few days in the West Riding. They proved to be days of great interest. As it would occupy too long a time to describe all I saw, I will merely give you an extract from my journal.

"Oct. 15. Monday Evening. Leeds.—Immense meeting. Dr. Hook's great popularity. Surprising to see the influence he has already gained.

All allusions to the system of the Church enthusiastically responded to.—Dr. Wolff's famous speech. He bore testimony to the zeal and piety of the Society's missionaries, with whom he had met in India; and also to the importance for that country of the system of the Church. In the East he found everywhere Bishops, priests, and deacons. The first question to a missionary, by what Bishop were you sent out? On this point he appealed to Assad Yakooth Kayat, whom he had known in Syria. Assad followed and confirmed him. Spoke shortly myself, there being many speakers, Messrs. Poole, Martineau, &c. Meeting not over till half-past ten.—Tuesday. Huddersfield. Meeting not so large as Leeds, but very good. Dr. Wolff again. District Committee formed with every prospect of large support. Messrs. Oldham, Wilkinson, &c. warm friends.—Wednesday morning. Large meeting at Halifax. Another important District Committee formed. Archdeacon Musgrave in the chair. Dr. Hook, and Kayat the Syrian, took part. Spoke myself more fully than at Leeds.—Thursday morning. At meeting of the Ellend Society. Evening to Bradford. Large meeting. Another new District Committee. Dr. Scoresby the new Vicar in the chair. His first appearance and friendly reception.—Saturday. To Kildwick.—Sunday. Preached in the morning at Kildwick. Large congregation of agricultural poor. Interesting population and Church, called the Langkirk, because the longest Church in Craven. Afternoon preached in Mr. Parson's Church at Skipton. Church but lately built, through Mr. Sidgwick's means. Good congregation. Nearly the handsomest modern church I have ever seen.—Monday. By Bolton and back to Leeds.

"I feel satisfied that the principles of the Incorporated Society need only to be known, in order to obtain for it ample support from this wealthy and populous part of the county of York.

"I have the honour to be, Rev. Sir,

"Your obedient servant,

"ROBERT I. WILBERFORCE."

"To the Secretary of the Society,

"Brightstone Rectory, Oct. 23, 1839.

"REV. SIR,—Having concluded my western tour for the Society for the Propagation of the Gospel, I believe you will wish me to follow up my last letter by a few lines, which will give the general summary of my proceedings. My last account brought me to South Malton on Wednesday the 2d of October. On the 4th, a morning meeting was held at Tiverton, the Bishop in the chair, surrounded by the gentry of the town and neighbourhood, of all shades of political opinion: 20*l.* were collected in the room, and new subscribers to the amount of 13*l.* 5*s.* enrolled their names on our list. On the following morning the archdeacon of Exeter presided at a meeting at Sidmouth, where 21*l.* were collected at the doors, and 16*l.* 8*s.* 4*d.* subscribed. On the following day, Sunday the 6th, I preached for the Society in the city of Exeter, at St. Sidwell's in the morning, at St. David's in the afternoon, to crowded and attentive congregations, whose donations to the cause were, in the morning 22*l.* 4*s.*, and in the afternoon, 27*l.* 10*s.* 4*d.* On the evening of the next day, Monday the 7th, I preached at Crediton to a congregation which filled the noble Cathedral Church of that town; collection 16*l.* 4*s.* 10½*d.* On Tuesday the 8th, at a meeting held at Honiton, the archdeacon Stevens in the chair, 36*l.* 11*s.* 11½*d.* was collected in the room, and the names of new subscribers entered to the amount of 32*l.* 1*s.* On the Wednesday I attended a strictly parochial meeting in the agricultural parish of Broadclist. Sir Thomas Acland, Bart, M.P. took the chair in the village school-room. The interest of the people in our cause was most encouraging: it was shown not only in their attendance and fixed attention, but by a collection at the doors of 13*l.* 15*s.* 6½*d.* and a list of annual subscribers to the amount of 19*l.* On the following day, after attending at the Bishop's visitation, and being introduced by him to his clergy, I went on with Archdeacon Barnes to a meeting held at Topsham, where 6*l.* 3*s.* 6*d.* were

collected and subscribed. On Friday the 11th, our great Exeter meeting was held: from the cathedral service, where 78*l.* was collected for the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge, we adjourned to the largest rooms in Exeter, which were completely filled by a most gratifying assemblage, and where (for the 15th time) the Bishop presided over and opened our proceedings. Lord Courteney, and Sir T. Acland, and the Dean of Exeter, and others, took a part in moving the resolutions; at the close of which, 91*l.* 5*s.* 11*d.* were added to the morning collection at the cathedral. On the 12th, I proceeded to Torquay, where, with Sir John Yarde Buller, Bart. M.P. as chairman, and the neighbouring gentlemen and clergy present, we held an important meeting, at which 59*l.* 17*s.* 5½*d.* were given and subscribed. On the morning of the next day, I preached at Torquay Chapel, and in the afternoon at the mother Church of Iton, when 46*l.* 13*s.*, and 19*l.* 14*s.* 7*d.* were respectively collected. On Monday the 14th, I attended at Teignmouth, Mr. Sweetland, president of the District Committee last year established, acting as our president, Lord Devon moving the first resolution, supported by the clergy of the place: and 37*l.* 4*s.* 9*d.* were collected and subscribed. On Tuesday morning I went with Lord Courteney (who presided) and Sir T. Acland, to a meeting held at Dawlish, which yielded 36*l.* 18*s.* 6*d.* in donations, and 38*l.* 11*s.* in new annual subscribers; and thence went on to Exmouth in the afternoon, where archdeacon M. Stevens took the chair at a large and most respectable meeting. Here, including a donation of 25*l.* from the Rev. Jas. Godwin, 60*l.* 16*s.* 11*d.* were received at the door, and new subscribers' names to the amount of 15*l.* 11*s.* On the Wednesday I went on to a meeting held at Newton, where 52*l.* 17*s.* 6*d.* were given and subscribed. From this place I hastened to an evening meeting held at Exeter. It was determined to give the middle classes of that important city, who could not attend the morn-

ing meeting of the preceding week, an opportunity of listening to a statement of our case: the result abundantly justified the experiment. An hour before the chair was taken, the room was crowded by a most respectable audience, who listened with the deepest interest to the principles and facts brought out before them. The very Rev. the Dean of Exeter presided. 74*l.* 2*s.* 1½*d.* were collected in the room (almost 50*l.* in silver), and the new subscribers announced since the former meeting amounted to 20*l.* 3*s.*, being, as it was believed, but a small part of the total expected increase. On the next day I concluded my tour with a meeting held at Axminster, the border parish of the diocese, where 40*l.* 11*s.*, in collections and subscriptions, were added to our funds.

"I cannot close this brief account without expressing my thankfulness to God for the successful issue of my undertaking. As far as man can judge, this great cause has taken a deep root in these parts, and will not, I trust, be suffered hereafter to wither. Men of all political parties have come forward to join us: the clergy of all shades of sentiment (with one or two exceptions marked by their rarity) have *heartily* cooperated with us; and allow our claim to be *the first* missionary organ of the Church. The sum already raised has been very considerable, and is doubly valuable as an index of feeling.

"In my former letter I announced a total of 1210*l.* 3*s.* 2*d.*, to which I am now able to add further collections, as reported to you in this letter, of 864*l.* 10*s.* 3½*d.*, making a total of 2074*l.* 13*s.* 5½*d.*

"All now depends, under God's blessing, on the vigour with which 'parochial associations' are carried out. There need be no limit to their success; from the small town of Fowey I have just heard that the subscribers have increased, since my last letter, from seventy-eight to eighty-eight persons. Broadclist parish is an encouraging specimen of what agricultural districts may yield. Much must turn on the activity of your district secretaries. Where they are able to

help the clergy round them in forming parochial associations, holding their first quarterly meetings, and organizing a body of collectors, the work flourishes abundantly. In this the district secretaries of the west appeared to be willing, and able to exert themselves. But to carry out this benefit fully, it is very desirable that the districts should not be too large: that those only should undertake the office who are able to carry it out with the spirit which your present circumstances require: and that they should send in annually a registered report of the doings of every parish in their district. To the importance of this plan, I found them everywhere awake. Indeed, just so far as we can make the work parochial, and co-extensive with our general Church machinery, just so far will our success be widely and securely spread.

"I cannot close this letter without expressing in it, both on your behalf and on my own, my deep sense of the uniform kindness, forbearance, and aid which I have everywhere experienced from almost every clergyman and layman whom I have had the happiness to meet in Devonshire and Cornwall. Very long indeed will it be before these impressions are effaced. To the Lord Bishop of the diocese it would be unseemly in me to say anything; but I must once more express my conviction that a large measure of our success has been owing to God's blessing on his patient, earnest, and most able labours in the behalf of this Society. May they be repaid him in a blessing on his own peculiar diocese.

"I have the honour of remaining,

"Rev. Sir, your obedient Servant,
"SAMUEL WILBERFORCE."

"From the Venerable George Barnes,
Archdeacon of Barnstaple, to the
Secretary of the Society.

Sowton, Nov. 4, 1839.

"MY DEAR SIR,—In pursuance of our arrangements for the western part of the diocese, I preached at Taunton and Ilminster on Sunday, 13th October; Mr. Pinder preaching on the same day at Bridgewater and Stowey. On Monday 14th, we had an excellent meeting in Bridgewater, at which

Archdeacon Brymer presided, as he also did at the subsequent meetings at Langport, Taunton, and Crewkerne; on the 18th, an association was formed in Wellington; and on Thursday last, 31st, I had the satisfaction of forming a Deanery Committee at Dunster, under the presidency of Sir T. D. Acland, Bart., M.P., Sir John Trevelyan, Bart., and Colonel Luthill. The collection at Bridgewater was 41*l*.3*s*.1*d*., at Crewkerne, 36*l*.9*s*.3*d*., and at Dunster, 39*l*.7*s*.10*d*. I believe the amount of contributions in West Somerset will be about 150*l*. or more; making the whole, in Somersetshire, somewhat more than 370*l*.; exclusive of many new subscribers, and without reference to the city of Bath.

"But we shall estimate the advantage of these meetings very imperfectly, if we look only to the present amount of contributions. Much greater good is done by thus exhibiting the Church in one of her most important and most interesting offices; and by uniting her members in maintaining and extending Christianity throughout the vast field of the foreign colonies and settlements of the British crown.

"A detailed account of the new committees and associations formed, will be forwarded to your board. And I have only now to assure the standing committee, that I have had very great pleasure in executing to the best of my power the charge confided to me; I have received very kind assistance and great hospitality from several friends of the Society among the clergy, more especially from Archdeacon Brymer; and the committee will be sensible how much is due to Mr. Pinder, and to Mr. Baker, the diocesan secretary. I would hope it is unnecessary for me to add, that I shall most readily at all times give my best exertions towards furthering the sacred interests of the society in all their objects and operations.

"I am your faithful servant,

"GEO. BARNES."

—
"Parochial Associations.

"Long Wittenham, October 23, 1839.

"REV. SIR,—As I know that you are looking with some anxiety for the

practical results of your 'suggestions for the formation of Parochial Associations in aid of the Society for Propagating the Gospel,' it gives me great pleasure to be able to tell you that I have adopted them with a success far exceeding my most sanguine expectations. I proceeded in a manner, which I know will be approved by the Society, and which appeared to me most likely at the same time to test the real feeling of my flock, and to insure steady and permanent support. I placed notices on the church doors, stating that sermons would be preached on the subject of the society, and that a meeting would be held on the following Tuesday, for the purpose of establishing a parochial association in aid of the funds. Without canvassing a single person, either for their attendance or support otherwise than I have stated, our school-room, capable of containing more than 100 persons conveniently, was crowded to excess, and I fear that those who crowded round the doors and windows were unable to hear the explanations of the nature and objects of the society, in giving which I had the kind assistance of two neighbouring clergymen. I enrolled no less than eighty names at the close of the meeting, mostly agricultural labourers, at a payment of one penny monthly. I admitted the children of the school at $\frac{1}{4}d.$ monthly. I have not done yet, and I shall be much disappointed if a considerable addition is not made to my list before the end of the week (my population is 541). I had no collection at the doors, as I am now more than ever convinced that the system of *enrolment* is the only one to secure the sort of support we are so anxious to obtain. Only let the clergy be persuaded to follow your suggestions, and by God's blessing nothing can hinder the results that you anticipate: not only will you get abundance of money, but 'the interest excited for the members of our communion in foreign lands, will be found to form a new bond between the pastor and his flock; it will kindle the love of the people to their church, by showing them, that it is not a mere name or abstraction, but a living and spreading communion,' and I am most fully persuaded, that

'whatever labour any clergyman may take in the establishment of an association, and in superintending and directing its machinery, will not only prove a blessing to the ends of the earth, but will also return abundantly into his own parish, and his own bosom.' In the anticipation of these results in my own case, I beg to return the society my sincere thanks for their suggestions; and I only speak the words of truth and soberness, when I declare that I would not accept from any single person a sum double the amount in exchange for my list of subscribers. That God's blessing may rest on the society's labours is the earnest prayer of yours very faithfully,
"JAMES CLUTTERBUCK."

The following Legacies have been received by the Society in the present year:—

Rev. William Richardson, of Chester (free of duty)	£2000
Mrs. Sarah Wakefield, of Cheshunt, Herts	500
Miss Elizabeth Nugent, of Berkhamstead, St. Peter, Herts.....	100
Rev. T. M. Shann, vicar of Hamsthwaite, Yorkshire (free of duty)	50
Mrs. Mary Ann Corbett, of Admington, Gloucestershire	10

The following Legacies have been bequeathed during the same period:—

Henry Gordon, Esq. of Stoke Court, Somerset	£500
Miss Mary Ann Wiseman, of Lowestoft, Suffolk (free of duty).....	100

Donations to the Society's General Designs received during the month of October, 1839:—

W. Gray, Esq.....	£20	0
A. Z.....	5	0
Charles Hoare, Esq.....	50	0
Miss E. Champion	10	0
Miss M. Champion	10	0
C. W. Puller, Esq.....	31	10
Rev. W. Harrison.....	5	0

Total Receipts for the Society's General Designs, for the month of October, 1839.....	£1774
For October, 1838	1011
Increase in 1839	£763

Donations for Special Purposes, (October, 1839), not included in the foregoing account:—

Rev. R. Pennell, Lyme Regis, for Bishop's College, Calcutta	£100
For King's College, Nova Scotia.....	50
Rev. James Kenrick, Horsham, for Lower Canada.....	100
For Australia.....	100
T., by Rev. W. B. Hayne, for Bishop's College, Calcutta.....	10
By Rev. J. H. Newman, Oriel College, Oxford, for diocese of Toronto	20

Nearly all of the collections under the Queen's Letter have now come in. The following is a summary of the amount contributed by the several counties of England and Wales, at the time of making up the Annual Report:—

ENGLAND.		
Bedford	£281	12 9
Berks	738	5 8
Buckingham	427	9 2
Cambridge	483	3 3
Chester	622	3 9
Cornwall	342	0 3
Cumberland	248	19 1
Derby	619	7 8
Devon	1184	2 10
Dorset	589	6 9
Durham	399	0 8
Essex	1357	7 3
Gloucester	1589	16 8
Hereford	360	9 11
Hertford	727	10 11
Huntingdon	173	19 5
Kent	1714	0 4
Lancaster	2000	11 3
Leicester	732	17 11
Lincoln	1003	6 2
Middlesex	5206	10 7
Monmouth	206	5 3
Norfolk	805	14 8
Northampton	973	7 11
Northumberland	293	14 11
Nottingham	588	15 0
Oxford	763	4 11
Rutland	129	5 8
Salop	795	1 10
Somerset	1170	19 10
Southampton	1488	10 10
Stafford	1013	17 0
Suffolk	858	7 11
Surrey	1856	10 6
Sussex	1196	14 6
Warwick	912	2 8
Westmoreland	130	14 0
Wiltshire	818	18 9
Worcester	649	3 9
York	2503	7 11
Miscellaneous	19	4 2
Total in England	£37,977	16 3

WALES.		
Anglesey	38	8 10
Brecon	75	1 7
Cardigan	63	4 11
Carmarthen	77	13 11
Carnarvon	75	12 10
Denbigh	153	18 2
Flint	134	14 9
Glamorgan	178	10 1
Merioneth	65	9 3
Montgomery	125	9 4
Pembroke	127	13 9
Radnor	19	9 4
Total in Wales	1135	6 9
Isle of Man	77	2 6
Total	£39,190	5 6

A meeting to form an association in aid of the Society was held on Friday evening last, in the new district of St. Peter's, Mile-End, in the parish of Stepney. W. Cotton, Esq. in the chair.

Among those who moved resolutions, were, Rev. Dr. Caul, Mr. Justice Burton, of Sydney, New South Wales, the Rev. A. M. Campbell, and the Rev. Thomas Jackson, the minister of the church.

London has hitherto contributed to this great Missionary Society less in proportion to its wealth and population than many of the provincial towns; but we are happy to learn that efforts are now making to awaken the people of the metropolis, especially those connected with the colonies, to the present melancholy destitution of the Colonial Church.

Meetings have also been held at Blackheath and at Hampton, during the past month.

S. P. G. Gravesend.—A numerous and highly-respectable meeting, in behalf of the above Society was held on Monday, Oct. 28, in the town hall of Gravesend. Although the weather was unfavourable, the room was crowded in every part. Mr. W. M. Smith, of Camer, presided. On the platform we observed the Rev. Dr. Joynes, rector of Gravesend; the Rev. J. Stokes, rector of Milton; and the Rev. Messrs. Keats, Hindle, Rashleigh, Johnstone, Graham, Harvey, Tate, Mayo, Irish, Edmeades, Eyre, &c.; the Mayor of Gravesend, Mr. W. Gladdish, &c.

The Lord Bishop of Nova Scotia, and the Rev. Dr. Short, rector of Bloomsbury, attended as a deputation from the parent Society.

S. P. G. Bridgwater, &c.—Meetings in aid of this venerable and excellent Institution, the oldest Missionary Society, in connexion with the Church of England, have been held during the past week, at Bridgwater, Langport, Taunton, Ilminster, and Wellington. The designs and operations of the Society, together with its strong claims to the increased support of the members of the Church of England, as set forth by those gentlemen, both of the laity and clergy, who have addressed the meetings, have excited the deepest interest and sympathy, and the result has been in proportion. The collections amount on the whole to nearly

350*l.* exclusive of a very large addition to the number of the Society's annual subscribers. It is especially due to the zeal and activity of the local secretaries in the deanery of Crewkerne, to state that *thirty-two* new subscribers of one guinea each, were announced at the meeting held in that town.

Liverpool Established Church Society.

A MEETING was held in Liverpool on Friday, Oct. 25, for the formation of a new association, having for its object the promotion and encouragement of protestant principles in the rising generation. It is designated "The Young Men's Established Church Society." It was one of the most numerous meetings ever held within the hall, it being so exceedingly crowded that hundreds surrounded the doors unable to gain admittance, and fears were entertained inside for the safety of the floors.

Mr. Cresswell Cresswell, M. P. for Liverpool, occupied the chair.

The most influential of the gentry, merchants, and clergy of the borough and neighbourhood appeared upon the platform.

The following declaration was read as the basis of the society:—

"We, the undersigned members of the Established Church of England and Ireland, feel ourselves constrained to protest in the most decided manner (both in word and deed) against the opinions now advocated by the enemies of our national Establishment—to wit, that the state, as such, has no concern with religion, but should leave it wholly to what is called the voluntary principle.

"We feel surprised and grieved that any of the children of those who originally left the bosom of the Church, through matters of form, should so far forget the faith of their fathers as to coalesce with infidels and Romanists in their opposition to our national Establishment—thus declaring, that having to choose between the union of Church and State on the one hand, and absolute irreligion and gross superstition on the other, they decide in favour of infidelity and popery, and against all national religion.

"We consider the Established Church (under God's guidance) as the grand breakwater against popery, the impregnable barrier to infidelity, and essentially the poor man's best inheritance. We believe a protestant state should not only recognize the protestant religion, but should also support it, and extend its influence, and as large numbers of our fellow-countrymen are left without the means of grace (the inefficiency of the voluntary principle being thus shown), we deem it the duty of government to afford the required aid.

"We feel ourselves called upon to protest, in the most solemn manner, against the attempts now making to compromise the protestant principles of our national schools, by departing from the exclusive use of the authorized version of the Holy Scriptures, and the exclusive control of the ministers of the Established Church. Deeming the word of God to be the only true standard of faith and duties, we resolve to contend earnestly against such glaring and dangerous innovations.

"For the above purposes we hereby form ourselves into a society to be designated 'The Liverpool Young Men's Established Church Society,' and we adopt the following rules for our guidance:—

"Rule 1. This society shall be composed of all members of the established Church of England and Ireland who shall sign the above declaration.

"2. The society shall be under the control of a patron, two vice-patrons, president, twelve vice-presidents, treasurer, two auditors, two secretaries, and a committee of fifteen members: the whole to be chosen annually at a general meeting.

"3. The committee shall meet once in every month, to receive and impart information relative to the objects of the society, and to transact the general business of the association. All proceedings to commence with prayer.

"4. A general meeting of the society shall be held once a quarter, at which lectures and addresses shall be delivered in furtherance of the objects of the association.

"5. The clergy shall be invited respectfully to enrol their names as honorary members, and deliver lectures occasionally at the quarterly and special meetings.

"6. The members shall be invited to transmit to the committee essays in defence of the Church Establishment; but such essays shall not be printed without the sanction of a committee of clergy, whose decision shall be final.

"7. Any gentleman contributing a donation of 5*l.* or paying an annual subscription of 20*s.*, shall be considered an honorary member of the association."

Lord Sandon; Mr. C. Cresswell, M.P.; Mr. J. C. Colquhoun, M.P.; Mr. R. Gladstone; Sir J. Salisbury; and a number of other distinguished gentlemen, were then announced as patrons and vice-presidents of the association.

Bath and Wells Diocesan Board of Education.

THE first annual meeting of this excellent Society was held on Wednesday, Oct. 23, at the Town-hall, Wells, the Right Rev. the Lord Bishop of the Diocese in the chair. The Rev. W. D. Willis read the report, which set forth the great importance of forming diocesan associations—among other sound reasons, as affording means of obtaining statistical information of the

numbers of children educated within the pale of the Church, compared with those educated in other ways, and as a means of supplying efficient teachers. The diocese contains 750 schools, instructing in Church principles 40,000 scholars, one-tenth of the whole population of the diocese. The report bears honourable testimony to the labours as well as pecuniary assistance of the clergy in this cause. It then proceeds to the important new improvement "schools for the middle classes," of which one has been formed for the deanery of Bedminster, and another at Bath. A training school for masters is about to be formed at Wells, to the master of which the Right Rev. the Bishop of the Diocese will assign as a residence the first suitable canonical house at his disposal; the annual expense of the training school is estimated at 600*l.* The Board also contemplate establishing a training school for female teachers. The report states that the National Society have made proposals to the Privy Council Education Committee for the "inspection" of schools by the Diocesan Board; but the result of the application is not known. The resolutions were afterwards moved and seconded in several able speeches by the Hon. P. P. Bouverie; the Venerable Archdeacon Brymer; Sir P. P. Acland, Bart.; the Rev. C. M. Mount, &c. &c. &c.

NOTICES TO CORRESPONDENTS.

THE Editor of the *CHRISTIAN REMEMBRANCE* has great pleasure in announcing that the new volume for 1849 will commence under the most favourable auspices; several clergymen of high standing and first-rate talent having expressed a resolution to support this old and orthodox work to the utmost extent of their abilities. Before the publication of the January number, we hope to lay before our readers an Address embodying this new arrangement; and, in the mean time, we request our friends and supporters to continue that patronage which has enabled us to maintain so high a character for one-and-twenty years.

We have our eye on the Rectors of Liverpool. Their qualified approval of Dr. Hook is not forgotten; and if the Liverpool Collegiate Institution lives, so too shall a record of the consistency (!) of the Rectors of Liverpool. The Liverpool Church of England School Reports, if really the production of Mr. Rector Campbell, are singular exemplifications of the *tempora mutantur et nos mutamur in illis* principle. Oh! how we hate this wretched expediency, at all times, especially when God's truth is concerned. We thank "Q. in a corner," and his hints shall, in due season, be turned to account.

We have received several communications on the subject of our Monthly Register, and Ecclesiastical Intelligence, in which it is hinted that the *Ecclesiastical Gazette* anticipates us, and, consequently, that portion of our work might be devoted to more valuable information. In the present Number we are accidentally compelled, by the loss of our papers, to adopt this point of view; but we request our subscribers will more generally signify to us their views, as the manner in which that department has been conducted has given great satisfaction, and our valuable correspondent D. I. E. expresses a desire that it should, if practicable, be made more copious.

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